DOCUMENT RESUME

ED 265 734 FL 015 300

AUTHOR	Bennett, Patrick R.; And Others
TITLE	Gikuyu ni Kioigire: A First Course in Kikuyu. 2: Aria-i na Aagikuyu: An Introduction to Kikuyu Conversation.
INSTITUTION	Wisconsin Univ., Madison. African Studies Program.
SPONS AGENCY	Department of Education, Washington, DC.
PUB DATE	85
GRANT	G008201052
NOTE	331p.; For volumes 1 and 3 of this course, see respectively FL 015 299 and FL 015 301.
AVAILABLE FROM	African Studies Center, University of Wisconsin-Madison, 1454 Van Hise Hall, 1220 Linden Dr., Madison, WI 53706 ($10.00).
PUB TYPE	Guides - Classroom Use - Guides (For Teachers) (052) -- Guides - Classroom Use - Materials (For Learner) (051)
EDRS PRICE	MF01/PC14 Plus Postage.
DESCRIPTORS	*Bantu Languages; *Conversational Language Courses; Course Organization; Foreign Countries; Form Classes (Languages); Higher Education; *Intensive Language Courses; Introductory Courses; *Listening Skills; Orthographic Symbols; Phonology; Second Language Instruction; *Semantics
IDENTIFIERS	Kenya; *Kikuyu; *Survival Language

ABSTRACT

The second in a series of three volumes comprising a college-level course in Kikuyu, a Bantu language, this document contains a complete short, intensive course consisting of units organized by semantic categories. Its objective is to provide basic survival speaking and listening skills. The 10 units cover these topics: basic greetings; location; origins; work; negotiation, commands, necessity, time; modifiers; ownership, existence, buying/selling; objects, passives, quotations; auxiliaries, implied quotations, reasons, purpose; and completed action and temporal and conditional expressions. Each unit consists of four quarters covering unit subtopics, and each subtopic quarter includes an introduction to the topic, a set of initial drills, a summary of constructions covered, an inventory of constructions and, in some cases, a vocabulary list. The units also include taped drills and supplementary slides (not included in this document). In a typical university course, this volume would be combined with the longer course outline, "Wirute Gikuyu" (volume 1 of this series). (MSE)

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GĨKŨYŨ NĨ KĨOIGIRE : a first course in Kikuyu

2: Aria-i na Aagĩkũyũ

Patrick R. Bennett
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Published by
The African Studies Program
of the
University of Wisconsin-Madison

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GĨKŨYŨ nĩ KĨOIGIRE:

ARIA-I NA AAGĨKŨYŨ

AN INTRODUCTION TO KIKUYU CONVERSATION

COMPILED BY:
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Compilation of these materials was supported by:

Department of Education Grant
Number G008201052

Published by
The African Studies Program
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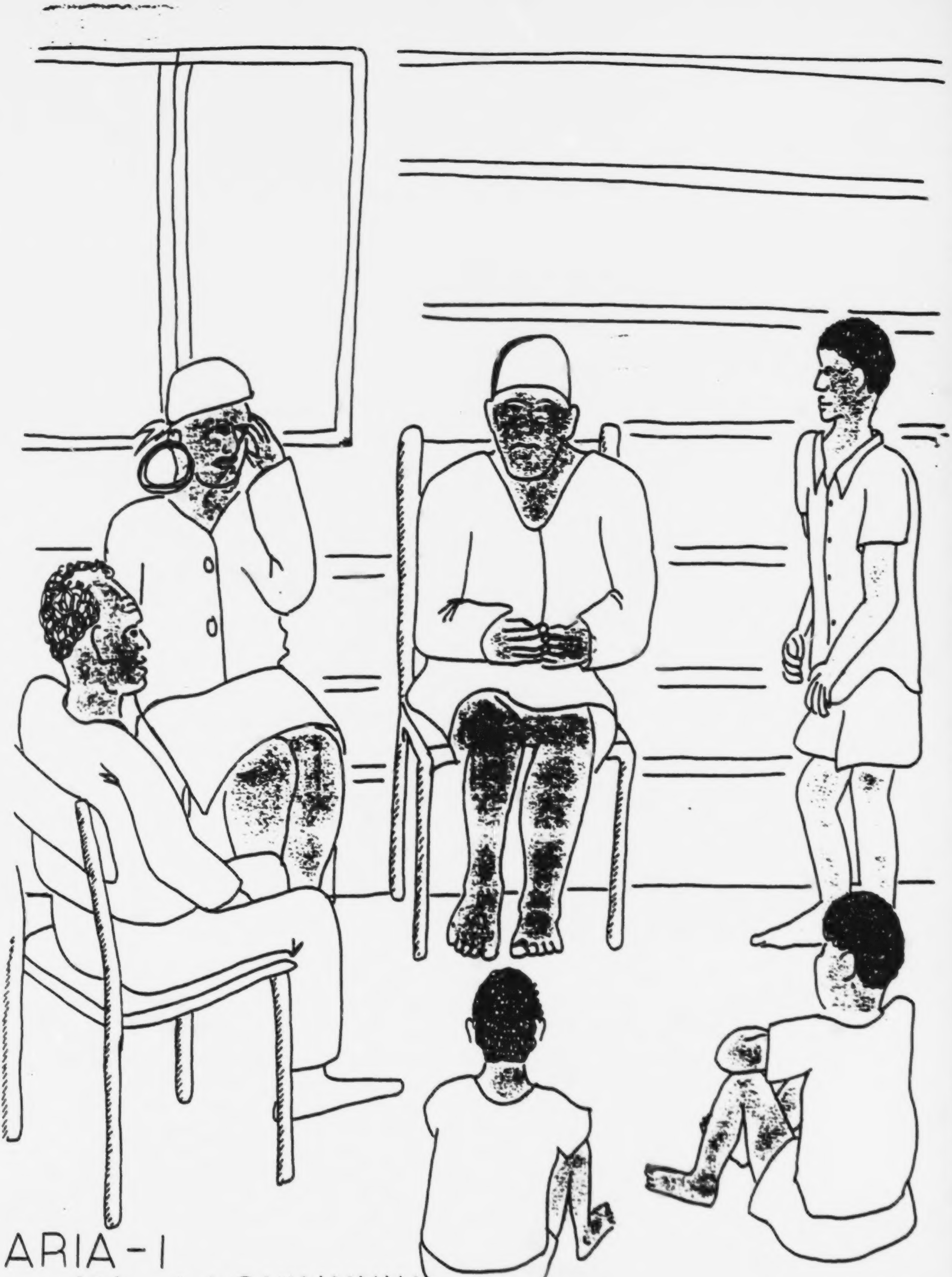
Published and Distributed through
The African Studies Program
1454 Van Hise Hall
University of Wisconsin
Madison, WI 53706


ARIA-I
NA AAGYKWYW

Introduction and Instructions:

I.

A. Mũrutwo ũyũ, wĩ mwega? Or, better - less pessimistically, mũrĩ eega? Of course, you probably don't understand that yet, but you will soon enough. Welcome to our course. We will shortly give you some details on the course and its operation, but first some general orientation.

B. First, let us have some introductions. We know who we are. This course was constructed (at great expense of effort and expertise) by a team of seven in the spring and summer of 1983. The seven are, in alphabetical order, Patrick Bennett, Ann Biersteker, Waithĩra wa Gĩkonyo, Susan Hershberg, Karĩgĩ wa Kamande, Carolyn Perez, and Martha Swearingen. This list discounts many who directly and indirectly contributed, including at least Peninah Gaturah, James Gitao, Bernard Mũũrage, Joseph Mũirũri wa Gĩthongo, Wanjikũ Mũũkabi, Julius Mwangi, not to mention non-Kikuyu colleagues, friends, former teachers, former students, and others Kikuyu and otherwise who have helped form our work.

C. But who are you? A few of you will be fellow Kikuyu teachers, real and potential. Good luck. You have all our sympathy, and best wishes for success. Wĩ mũũgĩkũyũ kana? Gĩĩgĩkũyũ nĩ rũthiomi rwĩ na hinya mũno, na no nginya ũgerie mũno gũteithĩrĩria arutwo aaku. Arutwo athũngũ ti ta ciana cia Gĩkũyũ. O na gũtuĩka matingĩhota kwaria ta andũ agima, ciana nĩ ciũĩ ciugo nyingĩ o na ndaĩ na thimo. Mabatiĩ nĩ kwĩruta gũthooma na kwandĩka. Norĩ arutwo acio athũngũ nĩ mooĩ kwandĩka wega na gũthooma Gĩthũngũ. Nĩ andũ agima, no matiũĩ o na kiugo kĩmwe gĩa Gĩkũyũ. Are you a linguistic specialist? You'll need to understand how Kikuyu works, but you'll also need to try to remember how it feels to be totally stumped by an alien linguistic structure. It is easy to forget. Your students not only have no background in Kikuyu, they also are very likely to have no training in linguistic analysis. Even if they know a few other languages, there will be much that is strange and unnatural until the structure is assimilated.

If you are both - a linguist who knows Kikuyu reasonably well, or a Kikuyu who knows a fairish bit of linguistics, then you are as close to the ideal teacher as we'll find. But you have to remember both the ignorance of the alien and the misunderstandings of the non-specialist. If you are a team, then even if all else is going well, whatever your competences, you must add the need to monitor each other.

D. If you, gentle reader, are the student, we assume you are not a native Kikuyu speaker (unless you've been out of touch so long as to forget, so that you no longer count as such). We'll pretend you are a native English-speaker, though you might not be. We've had to make some assumptions, and that is one. We also assume you want or need the ability to speak, understand, read and write Kikuyu correctly if not brilliantly. This means time, a lot of work on listening and speaking, and a conscious effort to build up an awareness of what the Kikuyu grammar and vocabulary do and do not allow. So we assume you have time and dedication, and enough basic intelligence to get you through a full day of modern life on your own.

We make no other assumptions. If you have a previous knowledge of Swahili or some other Bantu language, that will help you enormously. But we haven't counted on it. Previous study of Swahili is not essential for the effective use of this course. But previous or simultaneous study of Swahili is highly recommended for any student of Kikuyu. The underlying relationship, and extensive contact and borrowing between the two languages, would also justify this recommendation. It is also obvious that knowledge of Swahili as well as Kikuyu will be useful if not essential if the student plans research, travel, or work in Kenya. Often, if you know a little Kikuyu, but not the crucial word, and the person with whom you are talking knows a little English, but not the crucial word, the fact that you both speak a little Swahili will bridge the gap. And, of course, not all Kenyans speak Kikuyu, while Swahili is the official national language. Not least, Swahili is a non-tonal language with a verbal system markedly less complex than that of Kikuyu. For any

English speaker, it makes a useful stepping stone which can be a shortcut to Kikuyu, since class system, sentence structure, and many aspects of verbal behavior are very similar to Kikuyu. If you've already learned 10 other languages, or have a good start, at least, on a linguistics degree, good for you. But we don't insist, If this is the first time you ever met a foreign language, you will be at a large disadvantage. But we have tried, as far as we can, to write for you.

We do not care why you want to learn Kikuyu. You may be setting off for Kenya tomorrow, you may never use the language outside the classroom. You may be a linguist, engineer, historian, businessman, geographer, farmer, or a mere tourist, or whatever you please. If we wanted, we could have slanted the course toward, say, economists, and thrown in appropriate vocabulary and texts to match their specialized interests. But our experience has shown that there are not enough people of any one classification learning the language to justify that. So we have provided a generalized course, building in the means for setting up your own specialized material.

E. A very few of you may be both teacher and student. You may plan to work through the course on your own. We will notify your next of kin. Seriously, you will have your work cut out for you. You'll be missing the feedback and extra shove that a teacher can and must give. It should be possible, but not easy. If you have to do it that way, try to become a group, for the mutual support a group can give. And try, somehow, to locate a Kikuyu-speaker who will work with you. Even if not trained as a teacher, a native voice can model for you and correct you. In this case you will have to be half the teacher yourself. Both you and your assistant will have to work very hard, especially to resist the temptation to jump ahead.

F. If we now all know who we are, can we be sure we know who the Kikuyu are, and what Kikuyu is? Well, we do. If you don't (and maybe even if you do) read on. To begin with, there is Africa. A continent of tremendous diversity in almost every respect, not least culturally and linguistically. Approximately the southern half (or two thirds? it is hard to estimate) is occupied mostly by a batch of very diverse peoples speaking very diverse languages which are barely recognizable as forming a single family. This is known as Niger-Congo. We pass over several intermediate divisions and come to a group of peoples somewhat less diverse, speaking languages which even the uninitiated (including some early explorer types) can identify as related. This group occupies the area of Africa south of a line from the Cameroun-Nigerian border over to the point where the Kenya-Somalia boundary meets the coast. It is not a very straight line, of course, but that delimits it fairly well. We have to exclude the extreme southwest of Africa, and of course not all of the territory in the area is occupied by related groups, but it is large. This is the group usually called Bantu. Their languages have similar vocabularies, work in similar ways (such as the famous concord system, for which see Essay 2), and often express themselves similarly.

Of the many subdivisions of Bantu, one, important and well-documented, occupies a good part of Central Kenya. Yes, there in the middle of the east coast on your map, under the Horn, that is Kenya. Halfway between the ocean and the lake, you'll find Mount Kenya. *Kīrīnyaga* we Kikuyu call it, and the country too. The English name (historical footnote) is what it is because English borrowed it from a German (Krapf, in the latter half of the nineteenth century) who heard the Kamba saying *kīīnyaa*. Kamba drops *r* and *g*, but is otherwise much like Kikuyu.

To the east and south of the mountain originally, but now much more widespread, are the peoples (and their languages) of this Bantu subgroup. We call them *Dhaagicw*: there is some evidence, not undisputed, that they may have called themselves that once. These are the Kikuyu, Kamba, Segeju, Embu, Chuka, Tharaka, Mwiimbi, Imenti, Tigania, and others. Their languages are very similar indeed, though not identical, their cultures likewise. The one we're dealing with here is (of course) Kikuyu.

G. Numerically, the Kikuyu are the largest branch of the Dhaagicw, and also the largest single group in Kenya. Their homeland is to the south of Mount Kenya, in a triangle roughly bounded by Nyeri, Mũrang'a, and Nairobi. In recent years they have spread from this region into many other areas of southern Kenya, so that Kikuyu today is the second most widely spoken East African language (we do not count English). It is spoken not only by the Kikuyu, as their first language, but also is learned as a second or third language by many non-Kikuyu people who live in Nairobi and surrounding areas of Central Kenya. Kikuyu is the language of commerce and transportation in Nairobi, East Africa's largest city, and is considered by many Kenyans to be the actual, although of course it is not the official, 'lugha ya taifa' of Kenya. It is also easily understood by those who speak most of the other languages of the Dhaagicw group, and gives one a sound basis for understanding much of those languages.

In addition to its increasingly well documented and very active oral literature, Kikuyu has an older and more extensive written literature than any other East African language except Swahili. The written literature of Kikuyu most often has been and continues to be a literature of political thought and political protest. Any consideration of Kenyan political action or thought would be deficient without consideration of the substantial body of material written in the Kikuyu language.

Kikuyu has also long been a language of great interest to linguists because of its complicated tonal and verbal systems. In recent years, the fact that it is one of the better documented and more accessible Bantu languages has drawn attention to its many points of syntactic interest.

All in all, whether you are a linguist, historian, anthropologist, political scientist, you are to be congratulated for academic reasons on your decision to learn Kikuyu. If you are actually going to be in Kenya, especially Central Kenya, whatever your reasons, you are to be praised for your good sense in choosing one of the more practical vehicles for communication. Whoever you are, you will find yourself a better person, and better able to relate to the Kikuyu, upon completion of the course.

II.

A. Ah, yes. The course. You need to know about the course, its what, why and organization.

The present first year Kikuyu language course was designed for English-speaking students. It assumes that most such students study Kikuyu to gain speaking and comprehension skills in the language. The acquisition of such skills is fostered by the semantic organization of the course which focuses on basic practical structures and vocabulary and by drills which aim at the internalization of fundamental structures and vocabulary.

The course is also designed to be of use to those who wish to gain an understanding of the linguistic structure of Kikuyu and to those whose primary aim is to gain reading and writing skills in Kikuyu. It is assumed that internalizing basic structures through practice and drill will enable the linguistically oriented student to identify and analyse more easily those structures which are more problematic. Such students have also been provided with basic descriptions and references to more detailed studies. Similarly, the student interested in reading and writing Kikuyu will be able to do so most easily after internalizing basic structures. These students have also been provided with textual sources and references to other sources of textual material.

B. The course is organized into two sets of course units, the short course, *Aria-i na Aagĩkũyũ*, and the long course *Wĩrute Gĩkũyũ*. *Aria-i na Aagĩkũyũ*, the short course, is organized according to semantic categories. The aim of the short course is to provide basic survival speaking and listening skills. The ten units of *Aria-i na Aagĩkũyũ* cover the following topics:

1. Basic Greetings
2. Location

3. Origins
4. Work
5. Negation, commands, necessity, time
6. Modifiers
7. Ownership, existence, buying and selling
8. Objects, passives, quotations
9. Auxiliaries, implied quotations, reasons, purpose
10. Completed action, temporal and conditional expressions

Each unit consists of four quarters each covering one sub-topic of the unit. Each quarter covering a specific sub-topic includes:

1. An introduction to the topic
2. A set of initial drills
3. A summary of constructions covered, an inventory of constructions, and in some cases, a vocabulary list.
4. Five to ten taped drills. Each drill includes full instructions and an example.

The short course may be used in itself as an intensive basic introductory course. It was designed so that, if need be, it could be compressed into an extremely intensive two-week course. This would require a commitment of 6-8 hours per day of instruction, drill, and tape work, in addition to overnight assignments.

It may also serve as an intensive summer program of four or eight weeks, at 3-4 hours per day, plus home assignments. As an eight week course, however, it should be supplemented with Units 4, 7, and 8 of the longer course. This is because the longer time span would make it unnecessary to restrict the range of constructions used so severely.

Mastery of topics covered in this course will provide a student with basic survival level conversational skills. In a typical university language course the short course will more profitably be used in conjunction with the long course, *Wĩrute Gĩkũyũ*.

C. *Wĩrute Gĩkũyũ* is organized by grammatical topics rather than semantic categories. Its aim is to provide oral mastery of grammatical principles necessary for more complete mastery of the language. The twenty units of *Wĩrute Gĩkũyũ* cover the following grammatical topics:

1. Phonology, Orthography, Equational Sentences
2. Classes 1 and 2, adjectives, First and Second Persons, Personal Pronouns
3. Infinitive, Present Continuous, Interrogatives
4. Far Past, Demonstratives
5. Class 9 and 10, Object Prefixes, Possessive Sentences
6. Class 7, Possessives, Cardinal Numbers to 101
7. Negative Verb forms, Locative, Locational Sentences

8. Recent Past Negative, Today and Yesterday Past Affirmative, Telling Time, Class 6
9. Class 5 and 3, Imperatives
10. Review
11. Initiative Aspect, Class 4, Numerals above 19
12. Class 11, Subjunctive
13. Futures, Consecutives
14. Continuous and Habitual Aspects, Classes 13/12, Ordinal Numerals
15. Relative Clauses, Classes 15 and 16
16. Projected and Completive Aspects, Temporal, Locative and Manner Relative Clauses
17. Situatives, Hypothetical System, Conditions
18. Participles, Precative, and -kĩ-
19. Passive and Directive Extensions
20. Summary and Review

Each unit of Wĩrute Gĩkũyũ includes:

1. A series of statements introducing the topics of the unit.
2. Five to ten taped drills each including full instructions and an example.
3. A set of home exercises designed to provide additional practice in manipulating the structures covered.

Like the short course Aria-i na Aagĩkũyũ, the longer course Wĩrute Gĩkũyũ may be used alone. It was designed to serve as a two semester or three quarter course at university level, requiring a commitment of 4-5 hours per week, plus outside assignments. Teachers using it in a three quarter system would be well advised to replace Unit 10 with two separate review units placed after Units 6 and 13, respectively. You will find that these are good natural break points as well as Unit 10.

It may also, however, serve as a one semester or two-quarter course, in which case it should probably be viewed primarily as a structure or reading course rather than a practical introduction to the spoken language. Even as a full year course, it emphasizes the oral mastery of grammatical principles, rather than stressing conversational fluency.

C. Ideally, the two courses have been designed to be combined into a single course, which we have entitled Gĩkũyũ nĩ Kĩoigire. The combined course is intended to be the equivalent of a year's University-level course, aimed at providing both conversational skills and mastery of grammatical constructions. This could also serve as an 8 to 10 week intensive course, assuming four hours per day plus appropriate outside work.

The combined course is so arranged that no material from the short course is introduced in the first half, synchronized with related units of the long course, to provide material for conversation even at a stage when the number of fully introduced grammatical structures is low. In the second half, this is phased out, as the student reaches a stage allowing access to the Texts. The combined course links the two as follows:

	Wĩrute Gĩkũyũ	Aria-i na Aagĩkũyũ
Week 1,2	Unit 1	Unit 1
Week 3,4	Unit 2	Unit 2
Week 5	Unit 3 (begun)	Unit 3
Week 6	Unit 3 (continued)	Unit 4
Week 7	-------	Unit 5
Week 8,9	Unit 4	Unit 6
Week 10	Unit 5	------
Week 11	Unit 6	Unit 7
Week 12	Unit 7	Unit 8 (begun)
Week 13	Unit 8	Unit 8 (continued)
Week 14	Unit 9	Unit 9
Week 15	Unit 10	------
Week 16	Unit 11	Unit 10 (1st quarter)
Week 17	Unit 12	Unit 10 (2nd quarter)
Week 18	Unit 13	Unit 10 (3rd quarter)
Week 19	Unit 14	Unit 10 (4th quarter)
Week 20	Unit 15	------
Week 21,22	Unit 16	------
Week 23,24	Unit 17	------
Week 25,26	Unit 18	------

Week 27,28 Unit 19 ------

Week 29 Unit 20 ------

The units of the shorter course end just at the point where the student is ready to begin work on connected text. Again, in a quarter system, one would want to restructure the review of Unit 10 of *Wĩrute Gĩkũyũ*. The review points in this case should come after Unit 4 and Unit 14 of *Wĩrute Gĩkũyũ*, which are good stopping points in terms of the combined course.

D. In addition to the short and long sets of course units, *Aria-i na Aagĩkũyũ* and *Wĩrute Gĩkũyũ*, we include four Essays on the structure of the Kikuyu language, a set of transcripts of taped Paradigms, a set of nine conversations and sixteen texts, and a Vocabulary.

The four Essays cover the phonology of Kikuyu, the noun class system, the verbal system, and clause structures. In the *Wĩrute Gĩkũyũ* and occasionally in *Aria-i na Aagĩkũyũ* course references are made to these Essays as they are relevant to the topics of particular units. The linguist will find them interesting reading in themselves. They are intended to supplement and, at later stages, supplant grammatical explanations in the units, and to obviate most need for distracting paradigms and tables. In the conversational *Aria-i na Aagĩkũyũ* those explanations and tables which are absolutely necessary have mostly been inserted in the unit. In these parts of the course reference to the Essays may prove confusing to the student.

The taped Paradigm series may be used with either set of course units for review, reference, or reinforcement purposes. Similarly the Conversations may be used with either course, or in a combined course. With Aria-i na Aagĩkũyũ, they should be introduced beginning with Unit 8. For Wĩrute Gĩkũyũ or the combined course, Gĩkũyu nĩ Kĩoigire, we would recommend starting them at Unit 11, thus using them as a preparation for working with the Texts. The Conversations are graded for complexity, and include exercises and full notes.

The sixteen Texts are intended for use in place of home exercise after Unit 13 of the Wĩrute Gĩkũyũ and combined course. The Texts are intended for work outside of class and will then be the basis for class discussion and activities. They have been carefully chosen, and, in most cases, specially composed as an introduction to Kikuyu culture and life in Kenya. We begin with specimens of traditional oral literature, and finish with descriptions of transport, education, and the like. From these Texts the student should acquire not only a feel for adult idiomatic Kikuyu, but also for the life-style common in central Kenya today.

The Vocabulary includes all vocabulary items used in the two sets of course units as well as the vocabulary used in the Essays, Paradigms, Conversations, and Texts. It does not limit itself to this however, but includes other useful items.

This course is intended only as an introduction to the Kikuyu language. Upon completion of the course the student should have acquired basic conversational skills, be prepared to acquire and use additional vocabulary easily, and be capable of quickly learning to manipulate even the most complex structures of the language with relative ease and facility.

E. Part of the course, but not included in this textbook, are the Tapes and the Slides. The tapes include:

1. a series of Phonetic Drills, designed to give the student practice in discriminating and producing the more difficult (i.e., less English-like) aspects of Kikuyu pronunciation; designed to be useful for both sub-courses.
2. Tapes for Aria-i na Aagĩkũyũ. All examples for the first five units, and all drills (including suggested correct responses) from all units are recorded, with pauses for student response.
3. Tapes for Wĩrute Gĩkũyũ. Again, all drills, and, for the first five units only, all examples are recorded.
4. The Paradigms, mostly covering the verbal system, but including concord material.
5. The Conversations
6. The Texts. For some of these, two recordings are included. One is a field recording, the other a

slightly modified studio recording. The first illustrates normal Kikuyu usage, the second allows the beginner to follow with greater ease.

The Tapes have been prepared to give greater exposure to the sound of Kikuyu. The speakers on the recordings model a number of different varieties of Kikuyu, which should help the student's ear to accustom itself to the variations to be met in Kenya.

The slides are intended to supplement the cultural introduction which must form part of any serious language course. They should be used to enlighten and stimulate classroom discussion. There are four series, each accompanied by commentary and questions:

1. The Countryside of Central Kenya
2. The Animal Life of the Kikuyu World
3. The Central Kenyan Home and its Life
4. Kikuyu Economics and Social Life

III.

A. So, how do we do this? Detailed instructions, please. For a typical unit of *Aria-i na Aagĩkũyũ*, the student should read over the four quarters of the unit *before* the day, week, or other time-period allotted for the unit begins. In class, the teacher should first go over the examples for a single quarter quickly, supplying supplementary examples and explanations as necessary. In some cases, with some classes, it may be appropriate to spend some time on simple reflex stimulus-response drill, to reinforce a verb form or a question-answer pattern. As soon as possible, however, the class should move to the Initial Drills for that quarter.

The Initial Drills have been designed to be, in general, more stimulating, flexible, and demanding than basic pattern drills. In some cases, advance preparation by the students is involved. Where this is so, the drill should be postponed to the next day. Alternatively, in a very intensive course, the students should be allowed a short break to plan their presentation; in highly intensive courses, frequent breaks are necessary in any case. Many of these drills, implicitly or explicitly, are designed to be expanded and used in more complex forms. It is expected that the teacher will build in a recycling and review of earlier material, so that in, say, Unit 5 the students may work through a more complex version of a drill from Unit 3.

The taped drills do not correlate closely with the quarter topics in all cases. They are meant to be used for practice at the close of the unit, usually at home or in the Language Laboratory. They are also, however, designed as models of drills in the classroom.

Students should be assigned outside work at the end of each day. The number of such assignments, and their complexity, will of course vary with the length of the course; from the extreme case of one assignment per quarter to the other extreme of one per unit. These assignments, in addition to work with the tapes and assigned drill preparation, should include conversations, preformed alone or, preferably with fellow students, and compositions. All such work should be recorded and handed in for evaluation. While it is important that the student should be able to read and write Kikuyu, it is more important that the language be seen as a vehicle for spoken communication. Recording assignments of this sort will help reinforce spoken over written Kikuyu.

Students should also, if time allows, be assigned readings in Kikuyu culture and history. This will help to prepare them to survive in and understand the Kikuyu environment.

B. The operation of a typical unit of *Wĩrute Gĩkũyũ* should be similar. Students will read over the explanatory material of the unit, and any assigned segments of the Essays, in advance of working with the unit. The teacher is advised to be sparing in assigning Essay reading. Explanations which are transparent after a certain internalization of Kikuyu structure is attained will be sources of confusion and consternation as the student takes the first steps. Significant segments of the Essays, other than those specified in the individual units, should probably not be assigned to the average student until the second half of the course.

If the unit has (as is usual) a number of sections, and the time alloted the unit extends over a week, the teacher should probably present each topic on a separate day. The taped drills should also be spread over the period. For this course, the teacher will at all times have to supplement the taped and printed drills with specially created exercises.

Since this portion of the course is more graded structurally and progresses more slowly, it will not be possible to engage in much work with class conversation, though some conversation and oral (recorded) homework is possible and encouraged. We have provided, besides the recorded material, suggested home and classsoom activities for each unit. Again, all homework should be recorded, even if it is to be presented in class. This will be good practice, and ensure that all get heard even if class time does not let everyone perform. The teacher may supplement the work with carefully graded readings, after about the third unit. We suggest using excerpts from the TKK series of Kikuyu readers, which contain useful vocabulary, present a somewhat normalized Kenyan lifestyle, and are excellently graded in grammatical and idiomatic complexity. But other materials, including those you, the teacher, compose yourself, may be employed. One useful exercise would be to have students compose materials which can then be used for the next year's crop.

C. A typical week of the combined course, *Gĩkũyũ nĩ Kĩoigire*, will be a combination of the activities of the two sub-courses. More grammatical work than in the short course, and much more conversation than the long. The principles, however, are much the same. We would recommend:

Monday: review of the last week's work and initial presentation; home assignment of pattern drills.

Tuesday: pattern practice and simple conversation using new patterns; homework with taped drills.

Wednesday: secondary presentation and pattern drills; home assignment to prepare presentations and conversations.

Thursday: conversation; home assignment of longer presentations.

Friday: student presentations; weekend home assignment of taped drills and cultural readings; report to be turned in on Monday.

D. These directions have all been for typical units. The first and last units are not typical, however. For example, one cannot expect students to come on the very first day having read the introductory material. The very first unit of each version to the course, after the usual introductory remarks ('Good morning, I am Mr. Cranshaw T. Wanyoike, and this is Kikuyu 101'), will necessarily be concerned with building pronunciation. We need to begin immediately with loud choral exercises.

Stress the 'loud'. The student who whispers cannot produce a correct pronunciation; cannot hear mistakes; cannot be heard making mistakes, and so cannot be corrected. One who yells will, of course, be too loud for normal Kikuyu usage, but it is easy to lower the voice, once correct habits of articulation and intonation are formed.

After the choral work, move to individual repetition. Only thus can you tell which students can and which cannot handle tone contrasts, vowel contrasts, and the more interesting consonants and combinations. You will find some students have no problems, some have many, most have some, and no two have the same set of problems. The relatively small group of difficulties shared by the majority of students can and should be drilled extensively in class. For the others, as soon as a student has been diagnosed as having difficulty with a particular aspect of pronunciation, assign work with the Phonetic drill or drills appropriate. The attempt to work on one student's problem in class will waste the other's time and often embarrass the student.

The grammatical structures and vocabulary introduced at this stage have deliberately been kept minimal. Simple structure and short utterances will give the student the best chance at acquiring a good pronunciation. Home exercises should include speaking onto and transcription of tape.

E. The later units of the long and combined courses are also atypical. By this stage - from about Unit 15 on - at least half of the students' time should be focussed on work with connected text, including our recorded text series. The material introduced and drilled in these units should be viewed as commentary and practical notes to the texts, and the presentation should be liberally sprinkled with illustrations drawn therefrom.

Students should first listen to the recording and transcribe the whole or segments, which can be checked against the printed version. Careful attention should be paid to segmentation and intonation. In class, if the teacher desires, passages may be translated, but probably only excerpts, and only those with important grammatical phenomena or difficult content. Translation into English as an end in itself is not valuable enough to language learning to justify use of class time. If full translations are desired, they may be written at home and turned in.

Class time should be taken to discuss - in Kikuyu - and expand on the cultural content of the Texts. The Kikuyu situation may be compared with the student's own life-style, or contrasts between traditional and modern ways examined. It is recommended that the students be assigned individual work with other texts, preferably recorded on tape, either oral narrative or other prose of adult level and topical content. The student, after working over the text, which may involve some student - instructor feedback, should report in Kikuyu to the class, retelling the story or outlining the facts presented.

At this stage in the course most drill will be review. If grammatical problems arise in the Texts the teacher may wish to spend some time drilling the point.

Note that in the short course, *Aria-i na Aagĩkũyũ*, the final units deserve no special treatment. This is due to the restricted scope and great compression of the course.

F. Again for *Wĩrute Gĩkũyũ* and the combined course, the review units 10 and 20 deserve special treatment. These have been designed to provide review and preparation for final examinations. If the course in taught on a quarter system they should be redistributed; we have assumed a semester scheme. The material presented consists of sample examinations. These should be used at the end of the review unit.

To lead up to the sample examination, take drills from the preceding units for review. These should, however, be expanded to include currently available material. A review drill on Equational Sentences, for example, should not be limited to Class 1/2 nouns and adjectives.

The sample examination of Unit 10 should be used with care. As it stands, it has been devised for the combined course. Every second section assumes exposure to the conversational course. If these segments are omitted, the remainder will serve for *Wĩrute*

Gĩkũyũ alone. It is not recommended that examinations be included if *Aria-i na Aagĩkũyũ* is used alone. The course is for too intensive to spare time preparing for examinations. Besides, the only appropriate examination for a purely conversationally oriented course is conversation *in situ*, in this case in Kenya.

G. Those are your instructions. Go to it, learn thoroughly; Gĩkũyũ nĩ kĩoigire atĩrĩ, ũũgĩ wĩ mbere ya hinya. Help your students and classmates, and let this be a team effort; Gĩkũyũ nĩ kĩoigire atĩ kĩara kĩmwe gĩtiũragaga ndaa. But do not feel superior as you help them; you may tomorrow need their help. Toondũ Gĩkũyũ nĩ kĩoigire atĩrĩ, ũtooĩ ũũ ooĩ ũũ.

The learning process will take time and effort, a lot of each, no Gĩkũyũ nĩ kĩoigire atĩrĩ, wĩra nĩ kĩyo, na ũũkĩ ũniinagwo na kaara. The result will be its own reward - understanding of a new language and another culture, and a better perspective on your own, toondũ o ta ũrĩa Gĩkũyũ kĩoigire ũtaceeraga oigaga no nyina ũrugaga wega.

Oh, yes. We thought you would never ask. The line *Gĩkũyũ nĩ Kĩoigire*, which serves as the title of our little course, is that often used in introducing Traditional Kikuyu proverbs. It means (if you haven't taken the course yet) 'Gĩkũyũ, legendary father of the Kikuyu people, said ...'. Alternatively you may take it to refer to the collective mass of the Kikuyu.

Thooma-i na mwĩrute na wega.

Nĩ ithuĩ aandiki aa kabuku gaka.

Home Reading Assignments

We feel it is very important for the student to become familiar with the history and traditional culture of the Kikuyu. The teacher of the course will find that the Texts provided are designed to give some insight into Kikuyu ways of life, especially current ones. But this is not enough. Besides the building of Kikuyu cultural background into classroom work, through conversation, slides, guest lectures, or whatever may work, the student should be asked to do extensive outside reading. This should be in English at first (unless, by a miracle, all students can handle Swahili readings on the Kikuyu available). At the later stages, the students should switch to Kikuyu readings. This will involve some work in the classroom, of course, especially since not all readings will control vocabulary and grammar as we have. But at that stage the time allowed per unit should allow the necessary work.

You may wish to establish your own reading list and sequence of assignments. Go ahead. But, in case you don't we have established the following list and sequence. We assume a year's course of thirty weeks. The reading should be equally appropriate either for Wĩrute Gĩkũyũ or for the combined course Gĩkũyũ nĩ Kĩoigire. The books specified are small, cheap, and should be readily obtainable. If it is not required that students purchase the books, ensure that adequate copies are placed on reserve in the library.

A word of caution - make sure that these are integrated into class work, lest some students neglect them. Discuss the readings (in Kikuyu whenever practical), build vocabulary and content into classroom conversation, assign reports, and, yes, build them into your examinations. A language is as inseparable from the rest of the culture of the people who speak it as a knee is from the rest of the leg of the person who stands on it.

All readings are from:

Agĩkũyũ: Gakaara Wanjaũ, *Agĩkũyũ Maumau na Wĩyathi*, Gakaara Book Service, Karatina,1971

Gecau: Rose Gecau, *Kikuyu Folktales*, East African Literature Bureau, Nairobi,1970

Kenyatta: Jomo Kenyatta, *Facing Mount Kenya*, Heiniman, London, 1979

Kĩrĩra: Mathew Njoroge Kabetũ, *Kĩrĩra kĩa Ugĩkũyũ*, East African Literature Bureau, Nairobi, 1966

Muriuki: Godfrey Muriuki, *A History of the Kikuyu 1500-1900*, Oxford University Press, Nairobi, 1974

Ng'ano: Stanley Kĩama Gathĩgĩra, *Ng'ano na Thimo cia Ugĩkũyũ*, The Eagle Press, Nairobi, 1950

Besides these, students should if possible have, or have access to, these reference works:

Barlow: A. Ruffell Barlow, *Studies in Kikuyu Grammar and Idiom*, William Blackwood and Sons, Edinburgh, 1960

Benson: T. G. Benson, Kikuyu-English Dictionary, Oxford University Press, Oxford, 1964

Gecaga: B. Mareka Gecaga and W. H. Kirkaldy-Willis, A Short Kikuyu Grammar, Macmillan and Co., London, 1960

Gorman: T. P. Gorman, A Glossary in English, Kiswahili, Kikuyu and Dholuo, Cassell, London, 1972

Week 1

Gecau	"The Undecided Hyena"	p.66-67
Kenyatta	"Tribal Origin and Kinship System"	p. 3-20

Week 2

Gecau	"The Inhumanity of the Ogre"	p. 86-89
Muriuki	"Introduction"	p. 1-24

Week 3

Gecau	"Manga and his Sister"	p. 90-91
Kenyatta	"The Gikuyu System of Land Tenure"	p. 21-51

Week 4

Gecau	"Mister Spider's Courtship"	p. 68-71
Muriuki	"The Physical Setting"	p. 25-36

Week 5

Gecau	"The Old Man's Swollen Knee"	p. 123-126

Muriuki	"Migration of the Mount Kenya Peoples"	p.25-61

Week 6

Gecau	"Nature and Value of Folktales"	p.3-8
Kenyatta	"System of Education"	p.95-124

Week 7

Gecau	"Types of Tales", "The Form of the Tale"	p.9-27
Muriuki	"Migration and Settlement of the Kikuyu"	p.62-82

Week 8

Gecau	"Characterization", "Magic Life and Death", "Man's Justice", "Imagination", "Conclusion"	p.27-54
Kenyatta	"Religion and Ancestor Worship"	p.222-258

Week 9

Gecau	"The Hare's Practical Jokes"	p.57-61
Muriuki	"The Kikuyu and their Neighbors"	p.83-109

Week 10

Gecau	"The Small Man from Metumi"	p.76-79
Kenyatta	"The Gikuyu System of Government"	p.179-221

Week 11

Gecau	"A Hyena Who Babysat"	p.62-65
Muriuki	"The Social and Political Structure"	p.110-135

Week 12

Gecau	"A Communal Sacrifice in the Lake"	p.72-75
Kenyatta	"Economic Life"	p.52-67

Week 13

Gecau	"Maara's Dead Father"	p.120-122
Kenyatta	"Industries"	p.68-94

Week 14

Gecau	"Nyambura and Mangeca"	p.92-99
Muriuki	"Prelude to British Rule"	p.136-166

Week 15

Gecau	"Mukuru Muriati's Niece"	p.80-85
Kenyatta	"Initiation of Boys and Girls"	p.125-156

Week 16

Gecau	"For the Beauty of Their Teeth"	p.110-113
Kenyatta	"Sex Life Among Young People"	p.149-156

Week 17

Gecau	"Thiiru the Medicine Man"	p.114-119
Muriuki	"Conclusion"	p.167-179

Week 18

Gecau	"Wanjiru the Beauty of the Hills"	p.107-109

Kenyatta	"Marriage System"	p.157-178

Week 19

Gecau	"The Egg that Hatched a Beautiful Girl"	p.127-129
Kenyatta	"Magical and Medical Practices"	p.270-296

Week 20

Gecau	"The Life-giving Dove"	p.130-131
Kenyatta	"The New Religion in East Africa"	p.259-269

Week 21

Gecau	"Children of the Deserted Homestead"	p.100-106
Kenyatta	"Conclusion"	p.297-306

Week 22

Agīkūyū	"Kihumo kia Marakara"	p.11-13
Kīrīra	"Ugūrani"	p.39-41
Ng'ano	"Mūthoni na Thūriū"	p.7

Week 23

Agīkūyū	"Urīa Athungu Mathonyire Gīkūyū-inī"	p.13-14
Kīrīra	"Ugūrani"	p.42-46
Ng'ano	"Mūirīītu Wagūrītwo nī Irimū"	p.23

Week 24

Agīkūyū	"Waiyaki Akuire Ki?"	p.14-19
Kīrīra	"Kūhikania"	p.46-48
Ng'ano	"Mwathi na kahīī gake"	p.9

Week 25

Agīkūyū	"Mugikuyu Ni Eiganitie"	p.19-23
Kīrīra	"Kīrīra kīa Mahanda na Magetha"	p.87-89
Ng'ano	"Mwerū na mūrū wa nyina"	p.20-21

Week 26

Agīkūyū	"Mathetera Kugairwo Ithaka"	p.24-28
Kīrīra	"Iciarīro rīa Mwana"	p.5-11
Ng'ano	"Rūgano rwa Mūtema Kīanda"	p.26-27

Week 27

Agīkūyū	"Mbaara ya 1914 na Kibandi"	p.28-31
Kīrīra	"Ūhīī"	p.16-22
Ng'ano	"Mūndū wetagwo Menyi"	p.17-18

Week 28

Agīkūyū	"Ndini na Githomo Gikuyu-ini"	p.33-35
	"Kiama kīa Harry Thuku - 1920"	p.35-40
Kīrīra	"Irua"	p.24-35
Ng'ano	"Thiaka na Hiti"	p.5-6
	"Hiti yetuire Mūndū"	p.8
	"Nding'oing'o na Hiti"	p.19

Week 28 (cont.)

Ng'ano	"Nding'oing'o na Hiti"	p.19

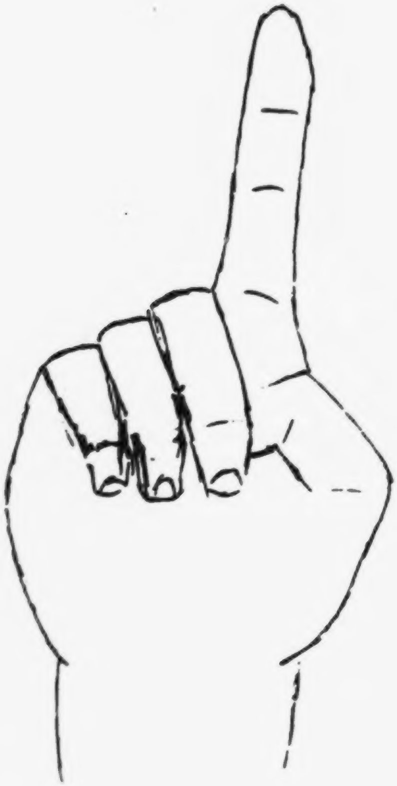
Week 29

Agĩkũyũ	"Mburagano Tondu wa Thuku"	p.40-43
	"Ahindi na Athungu Gucirira Ithaka cia Kenya - 1923"	p.43-46
	"K.C.A. Kuona Kenyatta - 1924"	p.46-51
Kĩrĩra	"Matua ma Macira ma Aagu"	p.94-95
Ng'ano	"Wakahare na Ngarĩ"	p.13-16

Week 30

Agĩkũyũ	"Irua ria Airitu na Muthirigu"	p.51-55
	"Kenyatta Gutumwo Ruraya - 1929"	p.55-58
	"Agikuyu Gwitongoreria Macukuru - 1931"	p.61-64
Kĩrĩra	"Mĩthemba ya Mĩĩhĩtwa"	p.98-103
	"Mĩgiro"	p.105-108
Ng'ano	"Konyeki na ithe Mangeca"	p.23-26

GYCUNJY KYA MBERE



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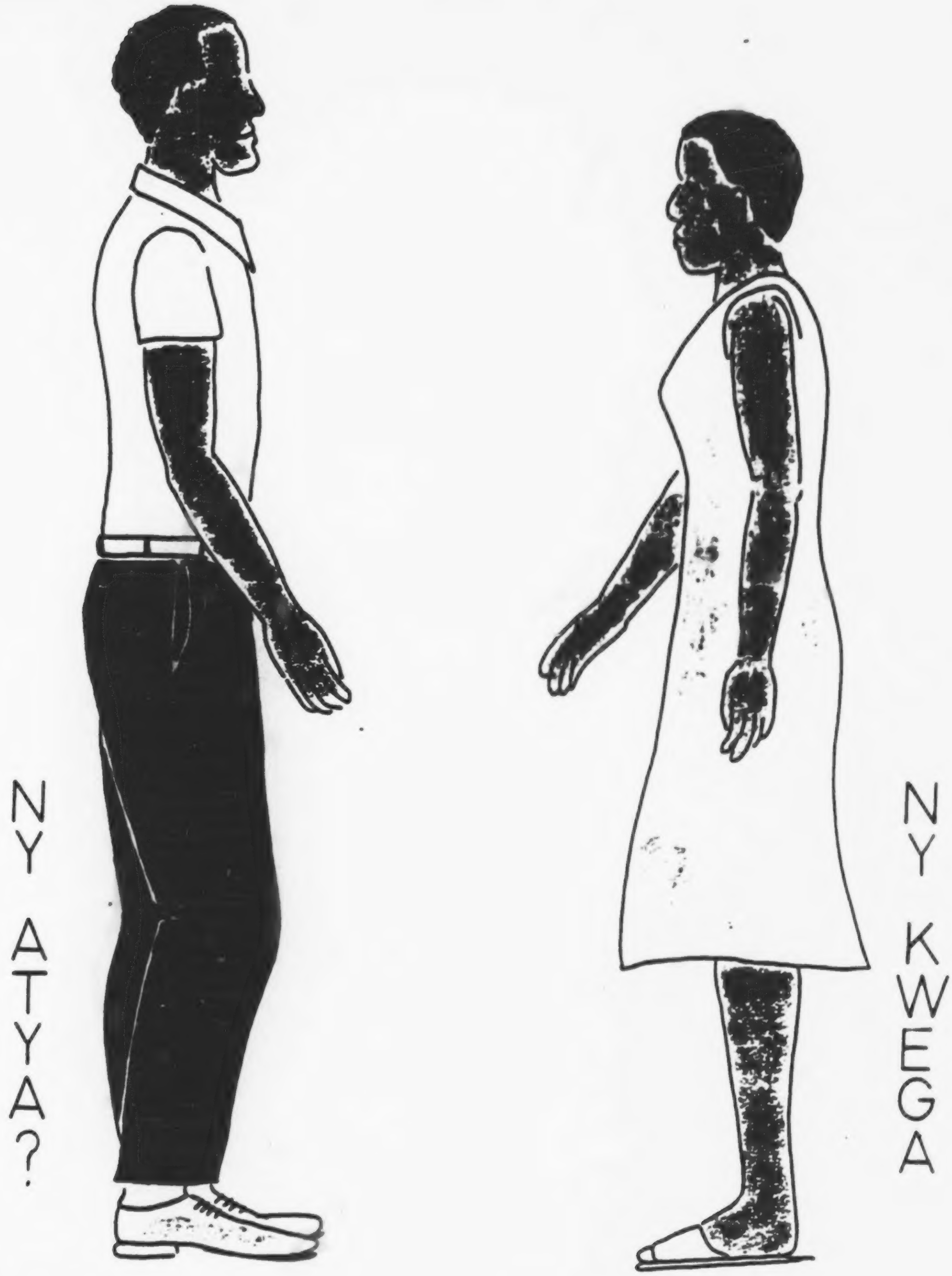

NY ATYA?
NY KWEGA

First Quarter: Basic Greetings

A. Perhaps the most common greeting upon meeting a person is :

wĩ mwega?

The response to this greeting is:

(ĩĩ) ndĩ mwega

These may literally be translated roughly as "Are you well?" and "(Yes,) I am well", respectively. If you know the person's name, it would normally be included; even if you don't, it is often more polite to use one of the phrases given in D.

If more than one person is to be greeted, the greeting changes:

mũrĩ eega?

The response also changes:

(ĩĩ) tũrĩ eega

Initial Drill:

a. Each student in turn greet each other student and teacher, who will respond.

b. Each student greet the other students and teacher(s) in pairs; they will respond.

B. Kikuyu names most commonly consist of three parts: A baptismal name, a Kikuyu name given at birth or nickname, and the father's name, which is preceded in speaking, though not always in written form, by wa, "Son/Daughter of". The system tends to confuse the outsider; not only do women tend to retain their maiden name on marriage, but children will in most cases have a different "last name" from their parents. Worse yet, a Kikuyu will often accept either of his two "first names", will treat either his own Kikuyu name or his father's as his "surname" on documents, and if you call him by his "last name" as you might a European acquaintance you are actually giving him his father's name. An example:

Kamau's father is called : Peter Maina wa Kamau
His mother's name is : Mary Wanjirũ wa Mwangi
His own name is, in full : John Kamau wa Maina
Ignoring nicknames, his friends call him either John or Kamau; he (or they) may prefer one or the other.
The company he works for knows him officially as John K. Maina.
He signs his business letters in English John Kamau.
In Kikuyu he introduces himself as Kamau wa Maina.
To simplify matters, these days, he may use Kamau Maina Kamau.

With experience, the system ceases to be confusing; it is, however, important not to build false assumptions about people's relationships on this difference in naming practices.

For interest and use (you and your fellow students may wish to use Kikuyu names for yourselves while learning the language), here are a few common Kikuyu names. Most of these names have meanings, and some are given because of a person's characteristics or events surrounding his birth; often, however, there is no personal application, since a first born-son will usually be given his paternal grandfather's name, etc. Most names beginning with *wa*- or *nya*- belong to women, but there is no fixed rule to tell a male from a female name, any more than there is in English names.

Male Names

Kamau
Kariũki
Maina
Cege
Njũgũna
Ngũgĩ
Njenga
Kĩnũthiia
Rũigũ
Kĩmani
Mwaũra
Gathũũkia
Karũme
Mũcooki
Ng'ang'a
Gakenge
Gĩcohi

Njoroge
Gĩtaũ
Mwangi
Karanja
Kamande
Kĩmaathi
Karani
Waciira
Mũnene
Wawerũ
Njagĩ
Kĩano
Mĩrĩng'a
Mwĩhia
Mũngai
Koinange
Mũrĩithi

Female Names

Njeeri
Wanjikũ
Wangũi
Waceke
Nyookabi
Wangeci
Kagũre
Waithĩra
Nyagũthiĩ
Warũgũrũ
Mũũmbi
Njooki
Wamũyũ
Wacũ
Nyawĩra
Waceera

Gatheru
Wairimũ
Nyakairũ
Gakenia
Wanjeeri
Warĩnga
Gathoni
Nyambura
Wanjirũ
Njekehu
Wamwĩtha
Wambũi
Wanja
Wangarĩ
Mũthoni
Karogi

C. A somewhat less formal greeting, which would probably be used to someone you knew well, or when in a hurry, is:

nĩ atĩa?

'How is it'

This may be used to one or more people without change. It can, however, be modified by including the time of day:

nĩ atĩa rĩu?

'How are things now?'

nĩ atĩa rũũciinĩ?

'How are things this morning?'

nĩ atĩa ũũmũũthĩ?

'How are you today?'

nĩ atĩa hwaĩ-inĩ?

'How are you this evening?'

There are a number of possible responses:

nĩ kwega

'Things are fine'

ti kũũru

'Not bad'

gũtirĩ kaũũru

'nothing is wrong'

It is even possible to respond ĩĩ, ndĩ mwega or tũrĩ eega, as before. As you get used to speaking Kikuyu, you will hear other variations and find one or two favorite responses. It is always safe to greet with wĩ mwega?; it is always safe to respond to almost any greeting with ndĩ mwega or nĩ kwega.

The greeting nĩ atĩa (and variations) can be used either on its own, or to continue a greeting. Especially in the latter case, you can substitute:

waigua atĩa?

mwaigua atĩa?

There is even:

kweerwo atĩa?

'What's the news?'

To all of these, the response is the same as to nĩ atĩa. Or, you can ask:

nĩ kũhoro?

Respond:

ĩĩ, nĩ kũhoro

And, of course you can ask after others:

_______ nĩ mwega?

'Is _______ well?'

______ na ______ nĩ eega?

'Are ______ and ______ well?'

Ideally, though nowadays not all Kikuyu will have the time and inclination, especially with someone they don't know well, the greetings should go on a while:

wĩ mwega Njoroge?

'How are you, Njoroge?'

ĩĩ, ndĩ mwega mũno.

'I'm very well.'

nĩ atĩa rũũciinĩ?

'How are things this morning?'

aaca, nĩ kwega.

'Oh, fine.'

Andũ aa mũciĩ nĩ eega?

'Are the people at home well?

ĩĩ, nĩ eega.

'Yes, they're well.'

Kamau nĩ mwega?

'How is Kamau?'

nĩ mwega mũno.

'He's very well.'

And so forth; bear in mind that the questions can be - and often will be - thrown back:

wĩ mwega Wanjikũ?

'How are you Wanjikũ?'

ndĩ mwega; na we wĩ mwega?

'I'm fine; and how are you?'

At this stage, you should keep your own greetings fairly simple. When in doubt, however, just answer nĩ kwega until you hear a question not dealing with someone's health.

Initial Drill:

a. Each student in turn greet one or more of the others, using any of the options given you. Those greeted should respond appropriately.

b. The teacher will engage each student in a longer exchange of greetings, asking after family and other students.

The student greeted should respond appropriately, and ask the teacher in turn.

D. Sometimes the greeting is not the first step in conversation. Before you greet someone, you may have to get his attention. If you know the person's name, you can simply call it out, following it with *-ĩ*. For extra effect, you can precede or follow it with *atĩrĩ-rĩ*, which simply says 'Listen, I'm about to say something.' In fact, *atĩrĩ-rĩ* can be used very frequently in Kikuyu, any time a new conversation is begun, or the talk switches to a new topic; the Kikuyu are known for their use of *atĩrĩ-rĩ*.

If, then, you meet your friend Kamau on the street, you might begin thus:

Kamau-ĩ! Atĩrĩ-rĩ! Nĩ atĩa rĩu?

Kamau, of course, would simply respond as usual:

Aaca, ti kũũru, na we waigua atĩa?

If it is necessary to call out to someone whose name is unknown, this is not possible. What is done instead is to call out a phrase which, taken literally, means "this man", "this girl", etc.. This is the normal form of address in Kikuyu, strange though it may sound in English, and just to say "Boy" or "You" for this purpose, though possible, is somewhat less normal, if not impolite. The phrases given here should be learned, partly because of their general utility. They can, for example, be substituted for a name in the basic greetings given above.

mũthuuri ũyũ	to an elder; a senior man or middle-aged, but almost any married man, especially with children.
mũtumiia ũyũ	to an older woman, the female equivalent of mũthuuri.
mwanake ũyũ	to a young man, from teens through thirties, normally unmarried.
mũirĩĩtu ũyũ	to a girl or young woman, the female counterpart of mwanake.
kahĩĩ gaka	to a young boy.
kairĩĩtu gaka	to a young girl.

If you want to call a group of people, you must use the appropriate plural form:

athuuri aya	to more than one mũthuuri.
atumiia aya	to a group of women.
aanake aya	to a group of young men.
airĩĩtu aya	to a group of young women.
tũhĩĩ tũtũ	to more than one boy.
tũirĩĩtu tũtũ	to a bunch of girls.

Probably, however, any crowd of people you want to address will not be made up of one uniform age and sex. For a mixed batch of adults, you can use:

andũ aya

And for a mixed group of young children,

ciana ici

Notice that the second word of the phrase, which corresponds to the English "this", varies according to the particular noun it is used with. This is an effect of what is known as the Class System, of which we will see more later. It is important to learn which form goes with which noun. When learning new nouns, it will also be important to find out and memorize three things: the singular, the plural, and the meaning. In these lessons, we will also give you the appropriate form for "this" that goes with each noun.

A last note; the -ĩ we attached to names above can also be used with these phrases in calling to people:

mwanake ũyũ-ĩ

'Young man!'

Initial Drill:

a. Students will call each other by name and go through the greeting cycle.

b. Each student will call to the other students or groups of students, using the appropriate selections from the list of phrases given above. It may be desired to design specific students as 'little girls' or 'old men', so as to give more scope in the exercise.

Summary of the First Quarter:

Introduction of common greetings:

- more formal
- more familiar
- singular
- plural
- greeting
- response

Introduction to getting someone's attention:

- when name is known
- when name is not known

Discussion of Kikuyu names and a list of some common names

Introduction of terms of address for various types of people

Vocabulary for the First Quarter:

Nouns:

Meaning:	Singular	(this)	Plural	(these)
person	mũndũ	(ũyũ)	andũ	(aya)
elder	mũthuuri	(ũyũ)	athuuri	(aya)
woman	mũtumiia	(ũyũ)	atumiia	(aya)
young man	mwanake	(ũyũ)	aanake	(aya)
young woman	mũirĩĩtu	(ũyũ)	airĩĩtu	(aya)
child	mwana	(ũyũ)	ciana	(ici)
young boy	kahĩĩ	(gaka)	tũhĩĩ	(tũtũ)
young girl	kairĩĩtu	(gaka)	tũirĩĩtu	(tũtũ)

Miscellaneous:

call for attention	atĩrĩ-rĩ
very (much)	mũno
and	na

Patterns:

A. wĩ mwega NAME?	B. ĩĩ, ndĩ mwega	Greeting sequence (singular)
A. mũrĩ eega NAME?	B. ĩĩ, tũrĩ eega	Greeting sequence (plural)
A. PERSON nĩ mwega?	B. ĩĩ, nĩ mwega	Inquiry into health of a third party
A. PERSONS nĩ eega?	B. ĩĩ, nĩ eega	Inquiry into health of third parties
A. nĩ atĩa (TIME)?	B. nĩ kwega	How are you?
A. waigua atĩa?	B. nĩ kwega	How are things? (singular)
A. mwaigua atĩa?	B. nĩ kwega	How are things? (plural)
A. kwerwo atĩa?	B. nĩ kwega	How are things?
A. nĩ kũhoro?	B. ĩĩ, nĩ kũhoro	

PERSON-ĩ	call to a person

MWTY MWNENE NDWHYTWKAGWO
NY NHONI

Second Quarter:

A. Although you can greet someone, and even talk to him for quite a long time without knowing his name, it is quite useful to be able to find out. To ask someone his name is simple enough:

wĩtagwo atĩa?

The answer, if someone asks you, is also simple:

njĩtagwo ________

To ask about a third person, we change the question:

eetagwo atĩa?

The answer, if you know it, is:

eetagwo _________

If you don't know, use a word which is one of the most useful in the language:

ndiũĩ

'I don't know'

In this case, if you want, you can simply follow this off with the original question (this won't always work) :

ndiũĩ eetagwo atĩa

'I don't know what he's called'

In asking about this third party, you can of course include one of the phrases we learned in the last unit, for example, *mũirĩĩtu* *ũyũ* *eetagwo* *atĩa*?, 'What is this girl called?'. Be careful; this will only work with nouns beginning with *m*!

Initial Drill:

a. Each student should choose one of the others, greet him, and ask his name. Careful - if you need to ask the other's name, you certainly can't use it in your greeting to him!

b. Again, each student will greet another, but this time he must ask the name of a third person (NOW you can greet by name).

B. So far in this unit you know how to ask for the name of the person you're talking to, and how to ask for 'this person's' name; at least as long as you want the right type of person. But what about two people, or asking about the name of a kahĩĩ? Let's start simply:

mwĩtagwo atĩa?

This is used in asking a group of people what they are called. See anything familiar? Remember

wĩ mwega?

'How are you? (singular)'

mũrĩ eega?

'How are you? (plural)'

In Kiyuyu, mũ- or mw- at the beginning of a verb normally means you're talking to more than one person.

If you are part of a group that gets asked this question, since we can assume you all have different names, you'll answer this way:

niĩ njĩtagwo _____ nake eetagwo _____

In other words, 'My name is ____, and he's called ______.'

If you are speaking about several people, then use:

meetagwo atĩa?

and answer it with a series of statements such as :

we eetagwo Kamau, na mũirĩĩtu ũyũ eetagwo Wairimũ

If you are going to be using the noun with these questions, eetagwo can only be used with those which take ũyũ (we hope you are learning these along with the nouns!), and meetagwo only with the ones that take aya:

mũthuuri ũyũ eetagwo Ngarĩ

aanake aya meetagwo atĩa?

For the other groups of nouns, we need other forms:

With gaka:

kairĩĩtu gaka geetagwo Mũthoni

kahĩĩ gaka geetagwo atĩa?

With tũtũ:

tũhĩĩ tũtũ twĩtagwo atĩa

With ici:

ciana ici ciĩtagwo atĩa?

Oh, yes. Remember our first discussion of the names? People have at least two, one of which is their father's. So after your new-found friend has told you his name is Kamau, What do you say? Try:

Kamau wa ũũ?

'Whose Kamau'

or,

wĩ wa ũũ?

'Whose are you?'

At this point he will tell you his full name, Kamau wa Maina. And you can go on from there. You could ask, for example,

wĩ wa mũhĩrĩga ũrĩkũ?

'Which clan do you belong to?'

These can be made third person by substituting nĩ for wĩ:

nĩ wa ũũ?

'Whose son is he?'

nĩ wa mũhĩrĩga ũrĩkũ?

'What clan does he belong to?'

We consider it unlikely that you will need desperately to ask anyone in Kikuyu the name of your own father or clan. And it is better not to do this in the plural. Of course, you may not need or want clan affiliation, unless you belong to a Kikuyu clan yourself, or are an anthropologist, or are just curious. But, if you want some real fun, ask a Kikuyu to tell you first how many clans there are, and then to list them. We won't do it here - go on, find out for yourself. Any good ethnographic study will enlighten you.

Initial Drill:

a. First practice the sample conversation, then see what variations you can manage (don't try to be too imaginative, of course!)

A. Atĩrĩ-rĩ! Mũthuuri ũyũ-ĩ! Nĩ atĩa rĩu?

B. Ti kũũru, na we wĩ mwega?

A. Ĩĩ, ndĩ mwega mũno. Wĩtagwo atĩa?

B. Niĩ njĩtagwo Kamau wa Maina. Na we wĩtagwo atĩa?

A. Njĩtagwo Peter Gĩtaũ wa Njoroge.

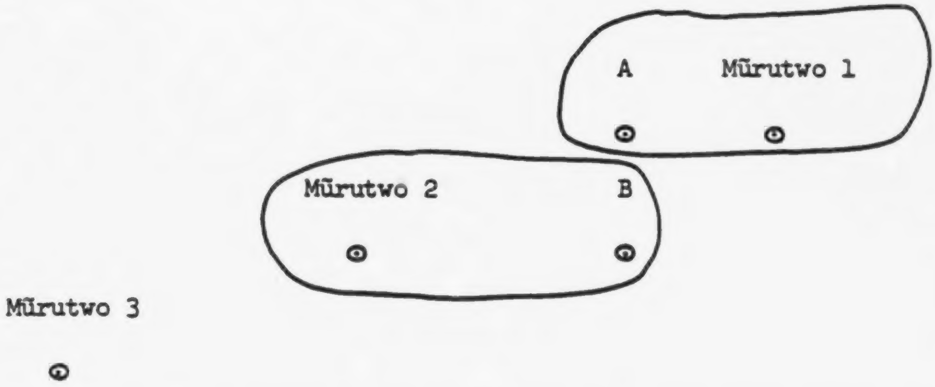
B. Mũtumiia ũyũ eetagwo atĩa?

A. Eetagwo Karĩmi. Ciana ici ciĩtagwo atĩa?

B. Kairĩĩtu gaka geetagwo Wanjirũ, na tũhĩĩ tũtũ twĩtagwo Karanja na Maina.

b. A small competion. The students line up (or assign some arbitrary order). Student A asks student B his name; B responds. C asks A, *mwĩtagwo atĩa*?; A answers for himself and B. Then D asks C, who answers for himself, A, and B, and so on. If a student misses any name, he goes to the end of the line, and the one who asked him must ask the one ahead of him instaed. If done with fictitious names and weak memories, this should give a LOT of practice at naming people!

C. Of course, you can't go on with nothing but names and 'this man' forever, can you? Some people you won't know the name of (even after all this about *wĩtagwo atĩa*?), and the most won't always be close enough to justify talking about *andũ aya*! So let's have some alternatives. Have we three students at least in the room? Of course, we can't tell from here if you are *athuuri*, *airĩĩtu*, *tũhĩĩ*, or what, so let's assume each of you is a *mũrutwo* 'student'. Fine. Two more volunteers, please? Now, if you will just distribute yourselves around the room as in the diagram (hope this is a big enough room). The last two volunteers in the middle, facing each other (you can decide who is A and who is B; in any case, while the others are being positioned, practice greeting one another and find out your names.) Then one student fairly close to A, one fairly near B, and the last off to the side.



Fine; we're ready to begin (by the way, the circles are imaginary, though you can draw them if you feel like it). Run through the following dialogue:

A. mũrutwo ũyũ (indicating Mũrutwo 1) eetagwo atĩa?

B. mũrutwo ũcio eetagwo Kamau (or whatever his name may be.)

A. mũrutwo ũcio eetagwo Karanja (indicating Mũrutwo 2)?

B. Aaca, mũrutwo ũyũ eetagwo Mũriũki (or whatever).

A. Na mũrutwo ũrĩa (indicating Mũrutwo 3) eetagwo atĩa?

B. mũrutwo ũrĩa eetagwo Njoroge (for example).

As you can see, 'this' and 'that' are a bit different in Kikuyu. 'This' is easy; something that is near the person talking. We've already been working with:

mũthuuri ũyũ
'this elder'
aanake aya
'these young men'
kahĩĩ gaka
'this little boy'
tũirĩĩtu tũtũ
'these little girls'
ciana ici
'these children'

But there are two ways to say 'that'. If the person or thing is fairly close to the one you're talking to - if person B would call him 'this' or _ũyũ_ - then we have one of the following:

mũthuuri ũcio
'that elder'
aanake acio
'those young men'
kahĩĩ kau
'that boy'
tũirĩĩtu tũu
'those girls'
ciana icio
'those children'

All nouns that we have learned with ũyũ take ũcio.

All that take aya take acio.

All that take gaka take kau.

All that take tũtũ take tũu.

And all that take ici take icio.

If the person or thing isn't near you or the person you're talking with, then, as both A and B did for Mũrutwo 3 in the dialogue above, you use the following:

mũthuuri ũrĩa
'that elder there'
aanake arĩa
'those young men there'
kahĩĩ karĩa
'that boy there'
tũirĩĩtu tũrĩa
'those little girls there'
ciana iria
'those children there'

Again, nouns that take ũyũ and ũcio take ũrĩa; those that take aya and acio take arĩa; those that take gaka and kau take karĩa; nouns that require tũtũ and tũu take tũrĩa; and nouns with ici and icio take iria. By the way, this set is fine if the person or thing is in sight. If he is not in sight (who was that lady I saw you with?) then any of the three, ũyũ, ũcio, ũrĩa, is equally good, though ũcio might be the most common.

So, now let's substitute a pair of students (arutwo) for mũrutwo 1, mũrutwo 2, and mũrutwo 3 (all right, if there aren't enough people to go around surely we can use our imagination, or set dummies around the room.) Try again:

A. arutwo aya meetagwo atĩa?

B.arutwo acio eetagwo Kamau na Maina.

A. arutwo acio meetagwo Karanja na Wairimũ?

B. aaca, arutwo aya meetagwo Mũriũki na Wanjirũ.

A. na arutwo arĩa meetagwo atĩa?

B. arutwo arĩa meetagwo Njoroge na Gĩtaũ.

Since this is going so well, let's substitute a kahĩĩ in place of each original mũrutwo (here we'll have to pretend, hire outside help, or crouch down, I suspect):

A. kahĩĩ gaka geetagwo atĩa?

B. kahĩĩ kau geetagwo Njagĩ.

A. kahĩĩ kau geetagwo Kariũki?

B. aaca, kahĩĩ gaka geetagwo Kĩnyanjũi.

A. na kahĩĩ karĩa geetagwo atĩa?

B. kahĩĩ karĩa geetagwo Mwangi.

Well, doing this with two little boys in each spot should cause as little trouble as one:

A. tũhĩĩ tũtũ twĩtagwo atĩa?

B. tũhĩĩ tũu twĩtagwo Njagĩ na Ngarĩ.

A. tũhĩĩ tũu twĩtagwo Kariũki na Maina?

B. aaca, tũhĩĩ tũrĩa twĩtagwo Kĩnyanjũi na Kamau.

A. na tũhĩĩ tũrĩa twĩtagwo atĩa?

B. tũhĩĩ tũrĩa twĩtagwo Mwangi na Njoroge.

Last but not least run through it for ciana:

A. ciana ici ciĩtagwo atĩa?

B. ciana icio ciĩtagwo Njagĩ na Ngarĩ.

A. ciana icio ciĩtagwo Kariũki na Mũthoni?

B. aaca, ciana ici ciĩtagwo Kĩnyanjũi na Kamau.

A. na ciana iria ciĩtagwo atĩa?

B. ciana iria ciĩtagwo Mwangi na Njoroge.

Initial Drill:

After running through that lot, what more could you ask? Try to let each student play A and B in as many variants as possible.

Summary of the Second Quarter:

Asking names:

- singular
- plural
- third person

Demonstrative pronouns:

- this (near me)
- that (near you)
- that there (near either speaker)

Vocabulary for the Second Quarter:

Nouns:

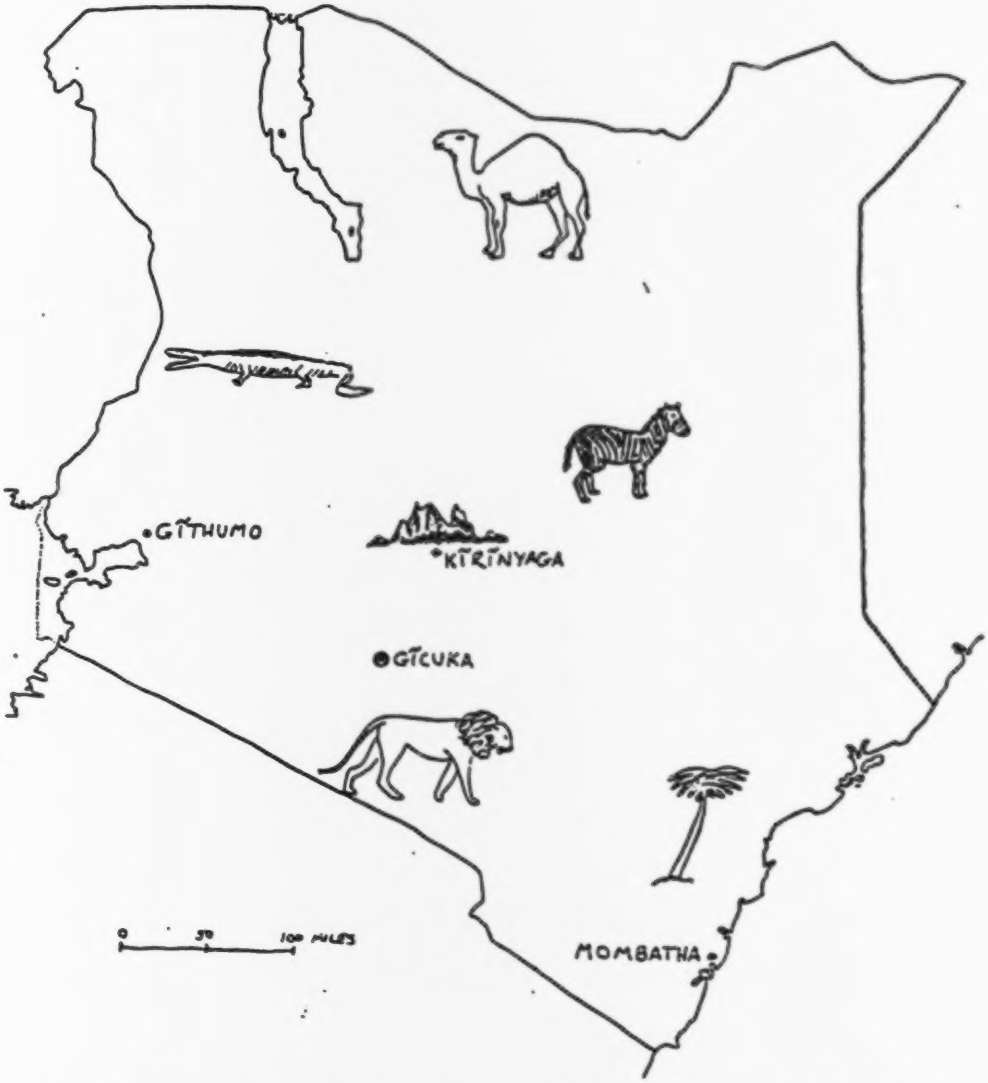
Meaning:	Singular	(this)	Plural	(these)
student	mũrutwo	(ũyũ)	arutwo	(aya)
taecher	mũrutani	(ũyũ)	arutani	(aya)

Patterns:

ndiũĩ (QUESTION)	"I don't know"
wĩtagwo atĩa?	What are you called? (sing.)
mwĩtagwo atĩa?	What are you called? (plural)
eetagwo atĩa?	What is (ũyũ) called?
geetagwo atĩa?	What is (gaka) called?
meetagwo atĩa?	What are (aya) called?
ciĩtagwo atĩa?	What are (ici) called?
twĩtagwo atĩa?	What are (tũtũ) called?
njĩtagwo NAME	I am called NAME
eetagwo NAME	(ũyũ) is called NAME
geetagwo NAME	(gaka) is called NAME
NAME wa ũũ?	What is your surname?
wĩ wa ũũ?	What is your surname?
nĩ wa ũũ?	What is his surname?
wĩ wa mũhĩrĩga ũrĩkũ?	What is your clan?
nĩ wa mũhĩrĩga ũrĩkũ?	What is his clan?
(NOUN) ũyũ/gaka/aya/ici/tũtũ	This____/These_____
(NOUN) ũcio/kau/acio/icio/tũu	That____/Those_____
(NOUN) ũrĩa/karĩa/arĩa/iria/tũrĩa	That__there/Those__there

Miscellaneous:

no	aaca	yes	ĩĩ
I	niĩ	you (sing.)	we
he/she	we		


GĨTHUMO
KĨRĨNYAGA
GĨCUKA
MOMBATHA
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100 MILES

BWRWRI WA KYRYNHAGA

Third Quarter:

A. This unit is mostly new vocabulary, and, more importently, the necessary means for acquiring even more vocabulary. Supposing you see an object; you want it, or you want to talk about it, but you have no idea what is the Kikuyu word for it. It may even be something you can't recognize at all. So:

kĩndũ gĩkĩ nĩ kĩ?

'What is this thing?'

If you want, you can leave out kĩndũ and just ask:

gĩkĩ nĩ kĩ?

'What is this?'

Or, you can reverse it:

nĩ kĩ gĩkĩ?

'What is this?'

If you are lucky, you'll get a nice simple answer, with the name of the thing preceded by nĩ:

nĩ nyũngũ

'It's a pot'

nĩ gĩtĩ

'It's a chair'

nĩ gĩkwa

'It's a yam'

At the end of this quarter, as usual, you'll find a fair-sized list of nouns referring to common useful objects for you to learn. First, though, a bit of practice.

Initial Drill:

a. Your instructor will have placed around the room a number of suitable objects (not all of which may be on the vocabulary list). Each student should in turn pick one of these objects, and ask the instructor what it is. Continue until all the objects are accounted for (don't worry if you ask about the same thing as someone else, AND don't worry if the same thing sometimes gets two different names - think about pot, pan, saucepan in English!)

b. Now that you have been through all that, each student should select one of the others. Greet him, and ask about one of these objects. If he has to respond with ndiũĩ, then he'll have to ask someone else about it (again, this could take a while; hope your memory is good).

B. In the last unit, if you recall, we worked with the three different demonstrative pronouns:

mũthuuri ũyũ
mũthuuri ũcio
mũthuuri ũrĩa

and so forth. As you might expect, things you want to ask about also will be at different distances from you and differently situated relative to you and the person you're asking. If you ask,

kĩndũ gĩkĩ nĩ kĩ?

the reply should be:

kĩndũ kĩu nĩ gĩtĩ

kĩu nĩ gĩtĩ

nĩ gĩtĩ

The three are all good alternatives, but we'll concentrate in this section on the first two. If you're asking about something near the person you're addressing, then:

kĩndũ kĩu nĩ kĩ?

'what is that?'

The response being:

kĩndũ gĩkĩ nĩ ibuku

'this thing is a book'

rĩrĩ nĩ ibuku

'this is a book'

nĩ ibuku

'it's a book'

Notice that you may have to change the pronoun to agree with the noun you use. See the vocabulary, and go read Essay 2.

If the thing you're asking about is not near either of the participants in the conversation, ask:

kĩndũ kĩrĩa nĩ kĩ?

'what is that thing there?'

And the person has the usual range of possible answers to choose from:

kĩndũ kĩrĩa nĩ ũũma

'that thing there is a fork'

ũrĩa nĩ ũũma

nĩ ũũma

Initial Drill:

a. Set various objects around the room, then go by pairs into the middle; each in turn ask about three objects (try to get one gĩkĩ, one kĩu, and one kĩrĩa - near me, near you, over there - into each set).

b. The same as above, but instead of by pairs, everyone should sit, stand, or better yet, walk around the room. The first student selects a victim and an object to ask about; after answering the one so selected picks the next object and the person to ask, and so on.

C. Since there is so much vocabulary to this Quarter, and it is still early in your progress toward mastery of Kikuyu, we'll end this simply with the greetings for ending a conversation. In Kikuyu, the person who is leaving and the one being left say different things. If you want to bid farewell to someone who is staying behind, say:

tigwo (na) wega

tigwo na ũhoro

If the other is going away, then you say:

thiĩ (na) wega

thiĩ na ũhoro

Normally, unless both people are setting off to go somewhere, and in different directions at that, you will find that one says:

tigwo na wega

and the other responds with:

thif na wega

or, of course, vice versa.

If you are talking to a group of people staying behind, use:

tigwo-i na wega

etc; that is, *-i* gets tacked onto the end of *tigwo*. If you are saying goodbye to a group of people departing, then do the same with *thif*:

thif-i na wega

Initial Drill:

a. Each student, and then each pair of students, should say goodbye to one or more other students. If you say goodbye with *tigwo na wega*, or *tigwo-i na wega*, be sure to move away; if you are told *thif na wega*, or *thif-i na wega*, again set off on your journey. But, of course, don't go too far; we're not quite done yet.

b. Now put it all together; each student select another, or a group, from the remaining participants. Call out, go through the greetings, ask a few questions - names, names of objects - then say goodbye and leave. The student or group called up will take the next turn.

Summary of Third Quarter:

Asking names of objects

Demonstrative pronouns with objects

Vocabulary for the Third Quarter:

Nouns:

Meaning:	Singular	(this)	Plural	(these)
thing, object	kĩndũ	(gĩkĩ)	indo	(ici)
chair	gĩtĩ	(gĩkĩ)	itĩ	(ici)
yam	gĩkwa	(gĩkĩ)	ikwa	(ici)
ring	gĩcũhĩ	(gĩkĩ)	icũhĩ	(ici)
shoe	kĩraatũ	(gĩkĩ)	iraatũ	(ici)
handkerchief (or other cloth)	gĩtambaya	(gĩkĩ)	itambaya	(ici)
pot	nyũngũ	(ĩno)	nyũngũ	(ici)
picture	mbica	(ĩno)	mbica	(ici)
trousers	thuruarĩ	(ĩno)	thuruarĩ	(ici)
shirt	caati	(ĩno)	caati	(ici)
shilling	ciringi	(ĩno)	ciringi	(ici)
airplane	ndege	(ĩno)	ndege	(ici)
book	ibuku	(rĩrĩ)	mabuku	(maya)
coat	igooti	(rĩrĩ)	magooti	(maya)
banana	irigũ	(rĩrĩ)	marigũ	(maya)
stone	ihiga	(rĩrĩ)	mahiga	(maya)
egg	itumbĩ	(rĩrĩ)	matumbĩ	(maya)
fireplace	riiko	(rĩrĩ)	mariiko	(maya)
fork	ũũma	(ũyũ)	maũũma	(maya)
blanket	mũrengeti	(ũyũ)	mĩrengeti	(ĩno)
fire	mwaki	(ũyũ)	mĩaki	(ĩno)
bottle	cuuba	(ũyũ)	macuuba	(maya)
door	mũrango	(ũyũ)	mĩrango	(ĩno)

Meaning:	Singular	(this)	Plural	(these)
ball	mũbiira	(ũyũ)	mĩbiira	(ĩno)
panga, large knife	rũhiũ	(rũrũ)	hiũ	(ici)
string	rũriği	(rũrũ)	ndigi	(ici)
frying pan	rũgĩĩo	(rũrũ)	ngĩĩo	(ici)
piece of firewood	rũkũ	(rũrũ)	ngũ	(ici)
knife	kahiũ	(gaka)	tũhiũ	(tũtũ)
pen	karamu	(gaka)	tũramu	(tũtũ)
paper	karatathi	(gaka)	tũratathi	(tũtũ)

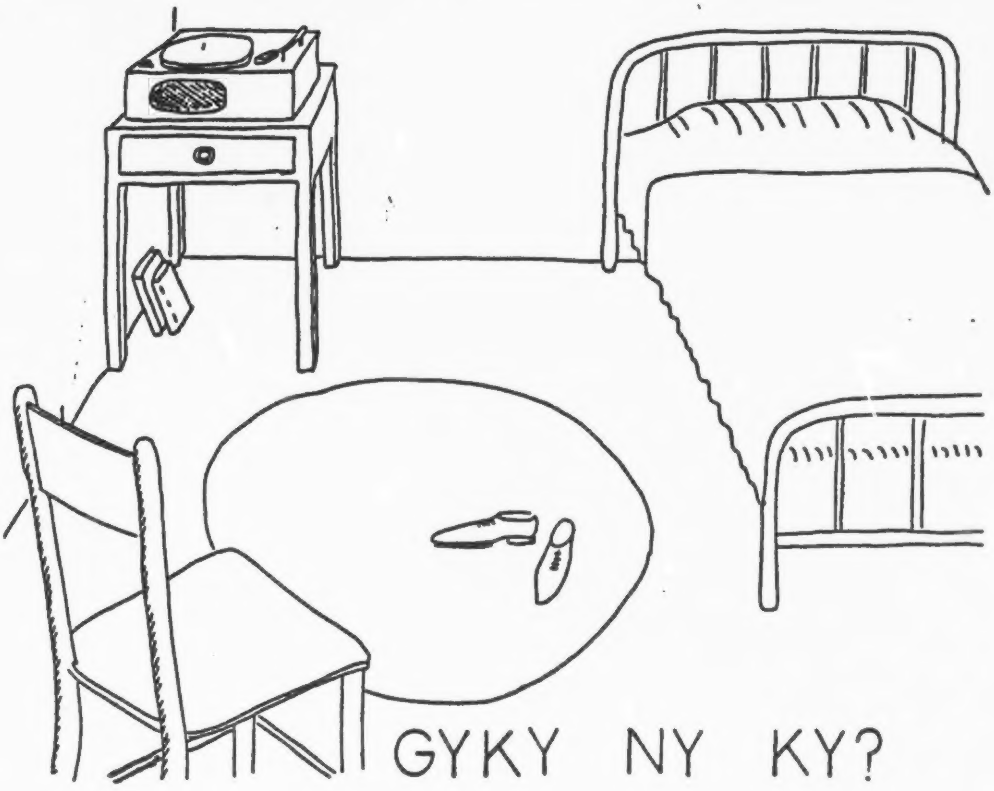
Demonstratives:

This/These	That/Those	That/Those there
ũyũ	ũcio	ũrĩa
aya	acio	arĩa
rĩrĩ	rĩu	rĩrĩa
maya	macio	marĩa
gĩkĩ	kĩu	kĩrĩa
ĩno	ĩyo	ĩrĩa
ici	icio	iria
rũrũ	rũu	rũrĩa
tũtũ	tũu	tũrĩa
gaka	kau	karĩa

Use only with reference to or following nouns taking the appropriate form for 'this/these' as listed in the vocabularies.

Patterns:

Object nĩ kĩ?	What is Object?
nĩ NOUN	It is a NOUN
tigwo na wega (to someone left behind)	Goodbye
tigwo-i na wega (to several left behind)	Goodbye
thiĩ na wega (to someone leaving)	Goodbye
thiĩ-i na wega (to several leaving)	Goodbye



Fourth Quarter:

A. In this quarter we must give you still more ways to expand your vocabulary. Already you can ask someone his name (*wĩtagwo atĩa?*) and ask what a given object may be (*kĩndũ gĩkĩ nĩ kĩ*?). Unfortunately, the latter is mainly useful for single inanimate objects. You COULD ask about an animal with "What sort of thing is this?", but it's a bit strange. So we expand. First, another way of asking about things that is a little more sophisticated than *nĩ kĩ*:

gĩĩtagwo atĩa na Gĩkũyũ?
gĩkĩ gĩĩtagwo atĩa na Gĩkũyũ?
kĩu gĩĩtagwo atĩa na Gĩkũyũ?
kĩrĩa gĩĩtagwo atĩa na Gĩkũyũ?
kĩndũ gĩkĩ gĩĩtagwo atĩa na Gĩkũyũ?
kĩndũ kĩu gĩĩtagwo atĩa na Gĩkũyũ?
kĩndũ kĩrĩa gĩĩtagwo atĩa na Gĩkũyũ?

This means, "what is it called in Kikuyu?". If the part maening "what is it called?" sounds a bit like what you have learned for "what is your name?", good; it should be familiar. *Gĩkũyũ*, by the way, is the name of the language, the name of the people who speak it, can be used to talk about an individual Kikuyu, and is also the name of the man who is supposed to have been the ancestor of the Kikuyu people(as a matter of interest, the mother's name was *Mũũmbi*, and the

Kikuyu are sometimes spoken of as the children of *Gĩkũyũ* and *Mũũmbi*). You'll notice that, as is also true of *nĩ kĩ*, which just means "What is it?", you can include *kĩndũ gĩkĩ*, just *gĩkĩ*, or leave it plain.

There are two forms of answer you are likely to get, or that you can use if someone asks YOU what a thing is called in Kikuyu (stranger things have happened than for a foreigner to be asked by a Kikuyu what a given Kikuyu word means, though it usually goes the other way around.). You can answer, for example:

gĩĩtagwo kĩnanda

'It is called a phonograph'

kĩndũ kĩu gĩĩtagwo kahiũ

'That thing is called a knife'

Of course, again you can include or omit *kĩndũ* and *gĩkĩ*/*kĩu*/*kĩrĩa*.

If you feel less informative, or happen to forget, you can simply answer as you did to *nĩ kĩ*:

nĩ itumbĩ

'It's an egg'

ĩrĩa nĩ thimũ

'That's a telephone over there'

And, of course, there is always the safest option of all:

ndiũĩ

However, that is not too helpful, and if you are asking the question I'm sure you would prefer one of the other options.

Initial Drill:

a. As in the previous unit, each student should ask to have a number of objects in the room identified (you can always draw pictures).

B. So much for the inanimate objects; let's go on to living beings. For this we need two new words: *nyoni* which works pretty well as an equivalent to "bird", and *nyamũ* which will be used for just about all other living beings other than human beings. Fish aren't really an important consideration in Kikuyu, reptiles and amphibians are classed as *nyamũ*, and while for most insects, spiders, and similar undesirables one might prefer to use *kanyamũ* (which means "little animal"), *nyamũ* will still work. I suspect the majority of you would rather not waste your curiosity on identifying the local bugs anyway. Naturally, both *nyoni* and *nyamũ* belong to yet another class (don't groan; there are only fourteen classes all told, and already you have started to use, at least minimally, six of them - this new one takes you half way). Of course, this means you have to learn some new ways of saying things:

nyamũ

'animal'

nyoni

'bird'

nyamũ ĩno

'this animal'

nyoni ĩno

'this bird'

nyamũ/nyoni ĩyo

'that animal/bird'

nyamũ/nyoni ĩrĩa

'that animal/bird there'

ĩĩtagwo atĩa?

'what is it called?

nyamũ ĩno ĩĩtagwo atĩa?

'what is this animal called?'

nyoni ĩrĩa ĩĩtagwo atĩa?

'what is that bird there called?'

nyamũ ĩyo ĩĩtagwo ng'ombe

'that animal is called a cow'

nyoni ĩrĩa ĩĩtagwo ndutuura

'that bird is called a dove'

And, if there aren't enough options there for you, you can again answer the question with, for example:

nyamũ ĩrĩa nĩ njogu

'that animal there is an elephant'

Initial Drill:

a. Exactly as for Part A of this unit, but unless you have a good supply of animal life or take a visit to the zoo or game park, this time you will have to use pictures.

C. We promised you we would help you ask about several things, so here come the plurals. These are a little easier. When you have learned the words for "things", "birds", and "animals", which is easy enough, you will find that asking what they are called is just the same as asking for the names of a group of children, and that the forms for "these/those" are also the same as with children:

indo	'things'
nyamũ	'animals'
nyoni	'birds'

Oh, yes, we almost forgot to mention, in Kikuyu for many nouns, especially a lot of animals and household items, the singular and plural forms are the same. Nearly everyone asks, "But how can you tell which it is?" The answer is simple. How do you tell if "sheep" is one, two, or thirty in English? First, you look around you, and often you'll be able to tell by counting how many sheep are being pointed at. Second, you wait until it is used in a sentence (how often do you say just "sheep" all by its lonesome?), and then by looking at the verb ("the sheep is big/the sheep are big") or the demonstrative ("this sheep/these sheep") you can figure it out. So:

nyamũ ĩno ĩĩtagwo atĩa?
'what is this animal called?'
nyamũ ici ciĩtagwo atĩa?
'what are these animals called?'

Again, the form of the verb and the demonstrative pronoun will tell you.

So, let's get back to learning these forms:

indo ici

'these things'

indo icio

'those things'

indo iria

'those things there'

nyamũ ici

'these animals'

nyamũ icio

'those animals'

nyamũ iria

'those animals there'

nyoni ici

'these birds'

nyoni icio

'those birds'

nyoni iria

'those birds there'

And, with all of the above, you can use:

ciĩtagwo atĩa na Gĩkũyũ?

'What are they called in Kikuyu?'

And again you can answer:

indo icio ciĩtagwo mabuku

'those things are called books'

nyamũ icio ciĩtagwo mburi

'those animals are called goats'

nyoni icio ciĩtagwo nyaga

'those birds are called ostriches'

Or, more simply:

indo iria nĩ itĩ

'those things there are chairs'

nyamũ iria nĩ ng'ondu

'those animals there are sheep'

nyoni iria nĩ ngũkũ

'those birds there are chickens'

Initial Drill:

a. Even if it is getting a bit boring (we're all tired by now), the same exercise as in A and B, but using plurals of the objects and wildlife specimens being identified. A promise: the next drill will be different.

D. It is possible that you may, when you ask about a thing, at least have an idea of it's class. If you are asking about an animal, for instance, probably *ĩno*. If a set of things, *ici*. If it's very small, use *gaka*. Or several small things, *tũtũ*. So how do you ask about these things? Remember, *kĩ* only works with *gĩkĩ*, *kĩndũ*, and other things starting with *kĩ-*. What you do is like so:

ĩno nĩ ndũũ?

'what is this?'

gaka nĩ gatũũ?

'what is this?'

ici nĩ ndũũ?

'what are these?'

tũtũ nĩ tũtũũ?

'what are these?'

The answer is just like normal:

ĩyo nĩ thimũ

'that is a telephone'

kau nĩ kahiũ

'that is a knife'

icio nĩ inanda

'those are phonographs'

tũu nĩ tũramu

'those are pens'

What we have given you so far in this unit is really useful stuff. But now comes an expression that is well-nigh as important to the learner as *ndiũĩ*:

kiugo______kĩroiga atĩa?

'what does the word______mean?'

Into the blank, insert any word at all that you do not understand; you can even throw in a whole phrase or sentence. If you just ask it this way, what you will get back is some type of explanation of your word or phrase. And this explanation will probably be in Kikuyu. So let's modify this:

kiugo______kĩroiga atĩa na Gĩkũyũ?
kiugo______kĩroiga atĩa na Gĩthwaĩĩri?
kiugo______kĩroiga atĩa na Gĩthũngũ?

Your question now asks, "what does the word ____ mean in Kikuyu/Swahili/English?". Notice that most names of languages will start with kĩ- or gĩ- in Kikuyu, just as they will begin with ki- in Swahili. Most Kikuyu you meet will have at least a little Swahili and at least a little English, and with one or the other you should be able to figure out what most words mean. Notice that you can ask both directions:

kiugo "goat" kĩroiga atĩa na Gĩkũyũ?
nĩ mburi.
Or: kiugo "mburi" kĩroiga atĩa na Gĩthũngũ?
nĩ goat.

Answering with nĩ, as with previous questions of this sort, is probably the simplest way.

Should you wish to make it absolutely clear, not only what language you want the answer to come in, but also what language the word being asked about comes from, this too is possible:

kiugo gĩa Gĩkũyũ ______ kĩroiga atĩa na Gĩthũngũ?
kiugo gĩa Gĩthũngũ ______ kĩroiga atĩa na Gĩkũyũ?

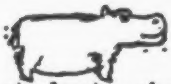
The former will give you an English translation of your unknown Kikuyu word, the latter a Kikuyu equivalent for your English.

Initial Drill:

a. Each student will choose another, and ask the identity of an object in the room (or a picture, of course, where a bird or animal is desired). The questioner will then ask the other to translate the word in question into English.

b. Each student will give the other an English word, asking for a Kikuyu equivalent. The second student will then locate the object, a picture of the object, or, (more fun, unless you are all competent artists) draw a picture of the object, and identify it, thus:

A. kiugo "hippopotamus" kĩroiga atĩa na Gĩkũyũ?

B. nĩ nguuũ. (draws: ). Nyamũ ĩno nĩ nguuũ.

c. Each pair of students should, so far as the time allows, run through the entire repertoire so far: greetings, asking the other's name, and inquiring about objects and beasties, not forgetting to say goodbye at the end.

d. Highly optional: If any or all of you know Swahili, run through drills a and b of this section, substituting Swahili for English in the translations. If you don't know any Swahili, a kindly word of advice: it would not hurt to learn a little, or at least acquire a good Swahili phrase-book.

Summary of the Fourth Quarter:

Eliciting names of objects

Eliciting meanings of words

Vocabulary for the Fourth Quarter:

Nouns:

Meanings:	Singular	(this)	Plural	(these)
word	kiugo	(gĩkĩ)	ciugo	(ici)
phonograph	kĩnanda	(gĩkĩ)	inanda	(ici)
telephone	thimũ	(ĩno)	thimũ	(ici)
animal	nyamũ	(ĩno)	nyamũ	(ici)
bird	nyoni	(ĩno)	nyoni	(ici)
cow	ng'ombe	(ĩno)	ng'ombe	(ici)
dove	ndutuura	(ĩno)	ndutuura	(ici)
elephant	njogu	(ĩno)	njogu	(ici)
goat	mbũri	(ĩno)	mbũri	(ici)
ostrich	nyaga	(ĩno)	nyaga	(ici)
sheep	ng'ondu	(ĩno)	ng'ondu	(ici)
chicken	ngũkũ	(ĩno)	ngũkũ	(ici)
hippopotamus	nguuũ	(ĩno)	nguuũ	(ici)

Patterns:

NOUN PHRASE P-ĩtagwo atĩa (na LANGUAGE)?

'What is _______ called (in LANGUAGE)?'

NOUN PHRASE P-ĩtagwo _______.

' _______ is called _______.'

NOUN PHRASE nĩ P-tũũ?

'What is ______?'

kiugo ______ kĩroiga atĩa (na LANGUAGE)?

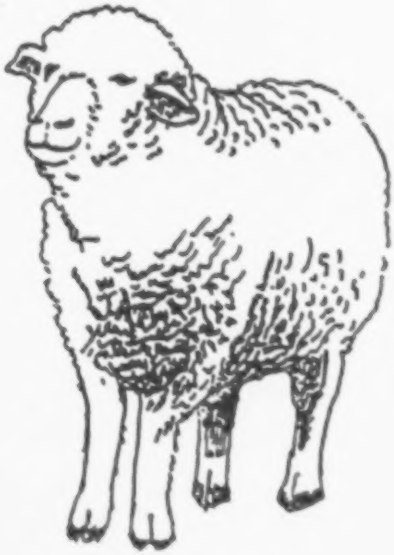
'What does the word ______ mean (in ______)?'

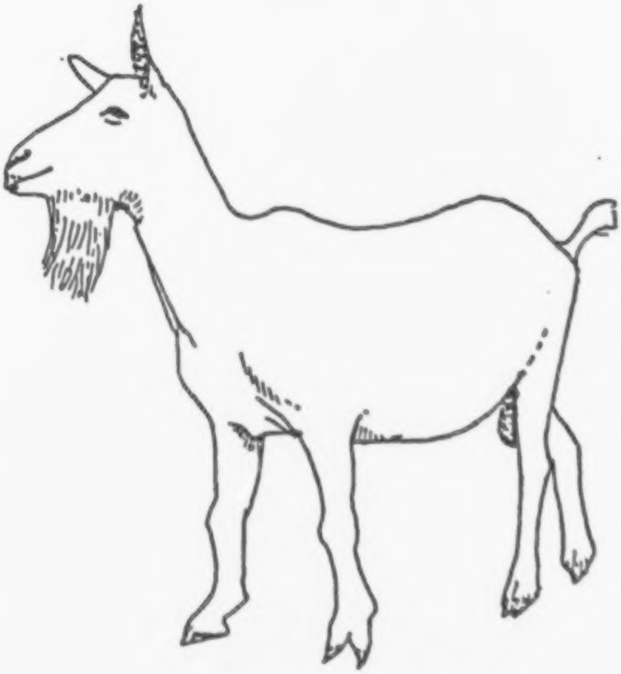
kiugo ______ kiugaga atĩa (na LANGUAGE)?

'What does the word _____ mean (in _____)?'

From now on, as patterns become more complex, some patterns will be given with P- replacing a variable class marker. For full range of forms, see the text.

NHAMW ICI
NY NDWW?





UNIT 1

DRILL 1

Change singular to plural and plural to singular.
Example: a. kairĩĩtu gaka
b. tũirĩĩtu tũtũ

1. mũndũ ũyũ
2. athuuri aya
3. mũtumiia ũyũ
4. mwanake ũyũ
5. airĩĩtu aya
6. arutwo aya
7. mũrutani ũyũ
8. ciana ici
9. kahĩĩ gaka
10. tũirĩĩtu tũtũ

DRILL 2

Change singular to plural and plural to singular.
Example: a. mũndũ ũcio
b. andũ acio

1. andũ acio
2. mũthuuri ũcio
3. atumiia acio
4. mwanake ũcio
5. mũirĩĩtũ ũcio
6. arutwo acio
7. kahĩĩ kau
8. mwana ũcio
9. tũirĩĩtu tũu
10. ciana icio

DRILL 3

Change singular to plural and plural to singular.
Example: a. mũndũ ũrĩa
b. andũ arĩa

1. tũirĩĩtu tũrĩa
2. athuuri arĩa
3. kahĩĩ karĩa
4. ciana iria
5. mũrutani ũrĩa
6. arutwo arĩa
7. airĩĩtu arĩa
8. mwanake ũrĩa
9. mũtumiia ũrĩa
10. mũndũ ũrĩa

DRILL 4

Respond to the greeting on the tape.
Example: a. Kamau wĩ mwega?
b. ĩĩ, ndĩ mwega

1. Kamau na Njoroge mũrĩ eega?
2. nĩ atĩa Wanjikũ?
3. mũthuuri ũyũ, wĩ mwega?
4. mũrĩ eega?
5. Njeeri nĩ atĩa?
6. wĩ mwega Waithĩra?
7. waigua atĩa?
8. wĩ mwega?
9. nĩ kũhoro?
10. airĩĩtu aya, nĩ atĩa, mũrĩ eega?

DRILL 5

Using the names provided on your worksheet, answer the questions.
Example: a. mũirĩĩtu ũyũ, wĩtagwo atĩa?
b. njĩtagwo Waithĩra

1. mũrutani ũyũ

Ng'ang'a

2. mũthuuri ũyũ, wĩtagwo atĩa?

Maina

3. mũtumiia ũyũ, wĩtagwo atĩa?

Wairimũ

4. mwanake ũyũ, wĩtagwo atĩa?

Karanja

5. mũirĩĩtu ũyũ, wĩtagwo atĩa?

Gathoni

6. kahĩĩ gaka, wĩtagwo atĩa?

Cege

7. kairĩĩtu gaka, wĩtagwo atĩa?

Waceke

8. wĩtagwo atĩa, mũthuuri ũyũ?

Mũnene

9. wĩtagwo atĩa, mũirĩĩtu ũyũ?

Warũgũrũ

10. wĩtagwo atĩa, kahĩĩ gaka?

Mwangi

DRILL 6

Using the names on the worksheet, answer the questions in the third person. Remember to adjust the demonstrative in your answer appropriately.
Example: a. mũndũ ũyũ eetagwo atĩa?
b. mũndũ ũcio eetagwo Wambũi.

1. andũ aya meetagwo atĩa?

    Wangarĩ na Nyokabi

2. mũirĩĩtu ũcio eetagwo atĩa?

    Nyagũthiĩ

3. airĩĩtu arĩa meetagwo atĩa?

    Wacũ na Njeeri

4. mũthuuri ũyũ eetagwo atĩa?

    Maina

5. athuuri acio meetagwo atĩa?

    Kĩmani na Wawerũ

6. kahĩĩ gaka geetagwo atĩa?

    Kĩnũthiia

7. tũhĩĩ tũrĩa twĩtagwo atĩa?

    Mũcooki na Gakenge

8. mũrutwo ũcio eetagwo atĩa?

    Njekehu

9. arutwo aya meetagwo atĩa?

    Warĩnga na Karogi

10. mwana ũyũ eetagwo atĩa?

    Waithĩra

11. ciana iria ciĩtagwo atĩa?

    Gakenia na Mũthoni

12. mũrutani ũyũ eetagwo atĩa?

Kĩano

13. arutani aya meetagwo atĩa?

Gĩtaũ na Mũũmbi

14. mũtumiia ũcio eetagwo atĩa?

Wangeci

15. atumiia arĩa meetagwo atĩa?

Gatheru na Wangarĩ

16. mwanake ũyũ eetagwo atĩa?

Kĩmani

17. aanake acio meetagwo atĩa?

Mwaũra na Gĩtaũ

18. kairĩĩtu karĩa geetagwo atĩa?

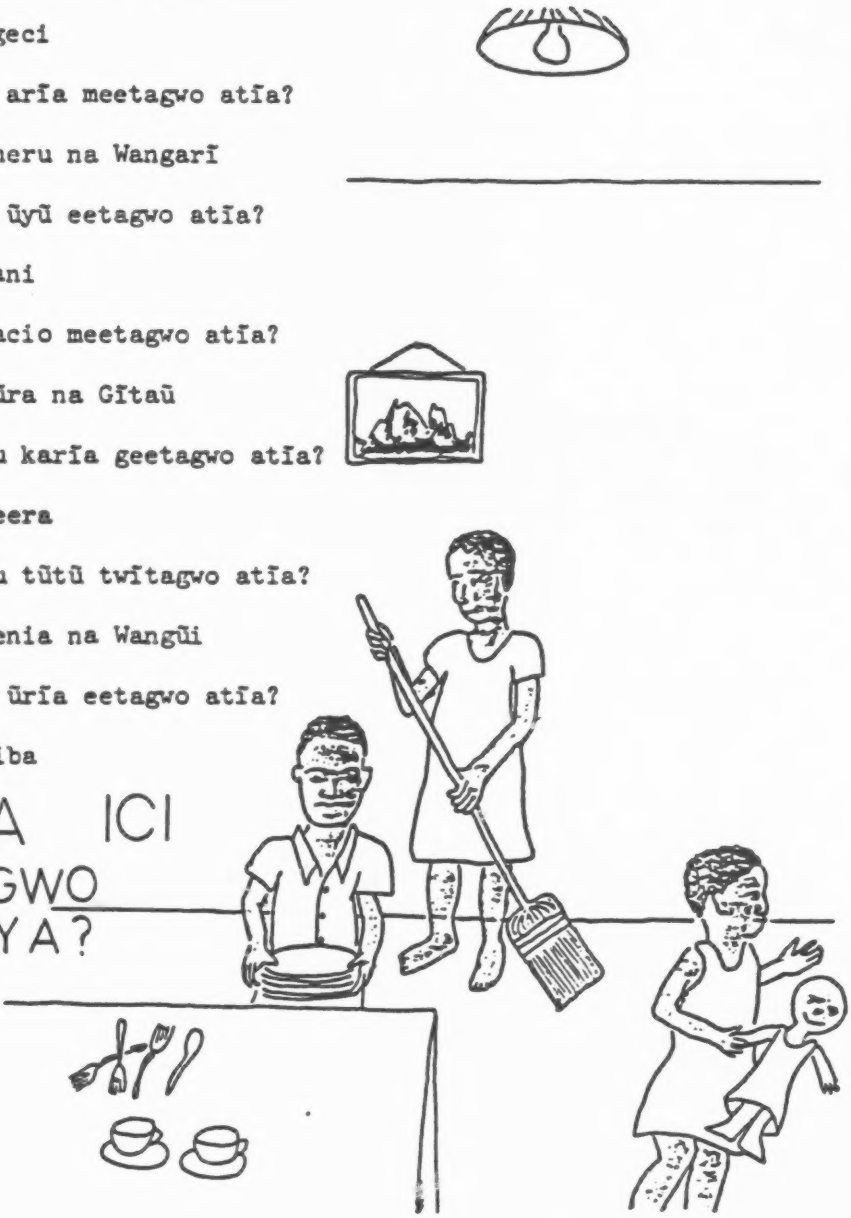
Waceera

19. tũirĩĩtu tũtũ twĩtagwo atĩa?

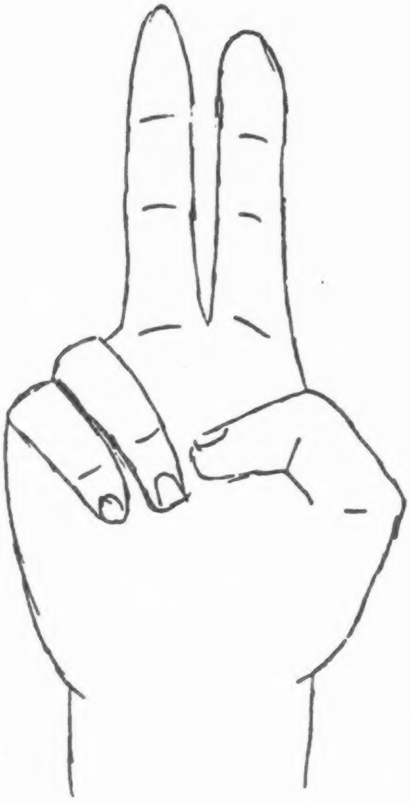
Gakenia na Wangũi

20. mũrutwo ũrĩa eetagwo atĩa?

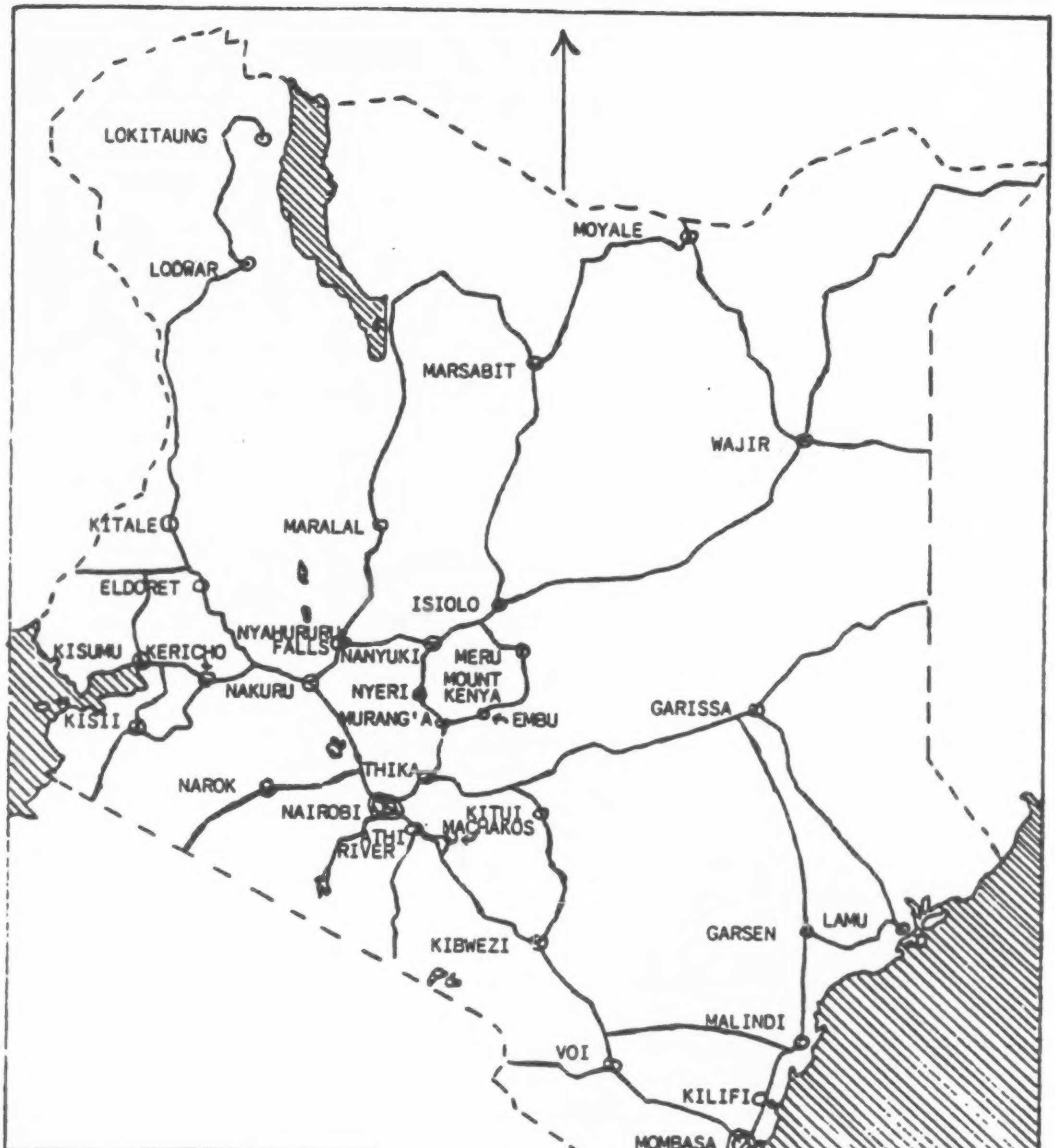
Matiba



GYCUNJY GYA KEERY



IGYRY


LOKITAUNG
LODWAR
MOYALE
MARSABIT
WAJIR
KITALE
MARALAL
ELDORET
ISIOLO
NYAHURURU FALLS
NANYUKI
MERU
MOUNT KENYA
KISUMU
KERICHO
NAKURU
NYERI
KISII
MURANG'A
EMBU
GARISSA
THIKA
NAROK
NAIROBI
KITUI
ATHI RIVER
MACHAKOS
KIBWEZI
GARSEN
LAMU
MALINDI
VOI
KILIFI
MOMBASA
KENYA

First Quarter: Location

A. Experience with teaching languages has shown us that English speakers, once they know how to say what a thing is, try to expand that to where it is. The assumption is, if being is one thing in English, why would it be two for any other language? As you of course have already predicted, that is not so. Since we feel you ought not to be allowed to go on with unwarranted assumptions, here is how you say that someone is in a place:

Kamau ee cukuru-inĩ
'Kamau is in school'
arutwo mee kĩraathi-inĩ
'the students are in the classroom'
kairĩĩtu kau kee mũciĩ
'that girl is at home'
kahĩĩ kau gee cukuru
'that boy is at school'
tũirĩĩtu twĩ Gĩcuka
'the little girls are in Nairobi'
ciana ii nyũmba-inĩ
'the children are in the house'

Instead of the regular nĩ, we have a set of forms which mostly look like the first syllable of eetagwo and the rest. The form used with 'children' is a little different; you'll find variation here, as some people use ii, some ciĩ, and some (though this is said to be slightly townish) cii.

While we're talking about variation, notice that all of these have alternatives with a prefix followed by -rĩ:

Mũrutani arĩ nyũmba-inĩ ĩno
'the teacher is in this house'
Njooki na Waciira marĩ Nyĩrĩ
'Njooki and Waciira are in Nyeri'
kairĩĩtu karĩ cukuru
'the girl is in school'
tũhĩĩ tũrĩ mũgũnda-inĩ
'the boys are in the field'
ciana irĩ kĩraathi-inĩ
'the children are in class'

If you want to use first or second person, the forms you need are familiar:

ndĩ haha
'I'm here'
wĩ hakuhĩ na Kamau
'you are near Kamau'
twĩ cukuru-inĩ
'we are in school'
mwĩ mũciĩ
'you are at home'

As usual 'you' with *m* is for *m*ore than one of you. And you can use *r* forms for everything but *ndĩ*:

ũrĩ nyũmba-inĩ?

'are you in the house?'

G

tũrĩ Gĩcuka

'we are in Nairobi'

mũrĩ kĩraathi-inĩ

'you are in class'

The *r* forms are less common in most places.

B. There are several types of place to be in. Most of them you've had slipped by you above. One you will find simple enough if you forget English - just put the name of a place after the verb:

Kamau ee Gĩcuka

'Kamau is in Nairobi'

That example, by the way, also illustrates that Kikuyu names for places don't always sound like English ones. All you need is to remember to drop English 'in', 'at', 'to', and other prepositions, which don't happen in Kikuyu. You can also do this with a small group of nouns that are very clearly places, like *nyũmba* 'house'. But it might be best not to use that system with anything but a place-name until you hear someone else use it.

So what do you do instead? You simply take the noun, tack

-*inĩ* on the end, and behold a place name. So we have:

nyũmba ĩno

'this house'

nyũmba-inĩ ĩno

'in/at/to this house'

kĩraathi gĩkĩ

'this class'

kĩraathi-inĩ gĩkĩ

'in this class'

ikũmbĩ rĩrĩ

'this grain bin'

ikũmbĩ-inĩ rĩrĩ

'in this grain bin'

You can do this with most nouns, but not (usually) with any kind of human being.

If you need to be more specific, you'll need some preposition-like things:

ee thĩinĩ wa nyũmba

'he is in the house'

ee nja ya nyũmba

'he is outside the house'

ee mbere wa nyũmba

'he is in front of the house'

ee thuutha wa nyũmba

'he is behind the house'

ee hakuhĩ na nyũmba

'he is near the house'

Or you can use the preposition things alone:

ee thĩinĩ

'he is inside'

mee nja

'they are outside'

Wairimũ ee thuutha

'Wairimũ is behind'

Kamau ee hakuhĩ

'Kamau is nearby'

C. Did you notice that our earlier examples with *gaka* nouns (*kairĩĩtu*, *kahĩĩ*) used *kee* for one and *gee* for the other? What, you ask, is the rationale? Consider:

kairĩĩtu kau kee nyũmba-inĩ

'that girl is in the house'

kairĩĩtu kau kee mũciĩ

'that girl is at home'

kairĩĩtu kau kee rũũĩ-inĩ

'that girl is at the river'

kairĩĩtu kau kee hakuhĩ na cukuru

'that girl is near the school'

kairĩĩtu kau gee kĩraathi-inĩ

'that girl is in the classroom'

kairĩĩtu kau gee cukuru-inĩ

'that girl is in school'

kairĩĩtu kau gee thibitaarĩ

'that girl is in the hospital'

kairĩĩtu kau gee Toronto

'that girl is in Toronto

There's your answer. What, isn't it obvious? In Kikuyu (Gĩkũyũ remember?) k will turn to g when it is in a prefix (little piece stuck on the front of a word) or in an unstressed (relatively) one-syllable word and the next consonant is c, k, t, or th. You'll see more of this.

D. Well, now you can say where someone is. But that is little use if you can't say 'where is someone?'. There are two ways (wouldn't you think a language would be grateful for one way to say 'where is he?').

Kamau ee ha?

'where is Kamau?'

Kamau ee kũ?

'where is Kamau?'

So what is the difference? Well, it isn't easy to explain. We use ha most often talking about someone or something we expect to be in a relatively small place, relatively nearby. We use kũ to talk about bigger, more distant places. If we expect Kamau to be somewhere around the house, even though we can't see him, we'll use *ee ha?* If we know that he's gone away, but can't remember if he went to Kisumu or Mombasa, we use *ee kũ?*

Notice that we use the same verb forms. So we ask:

ciana ciĩ ha?

'where are the children?'

Initial Drill:

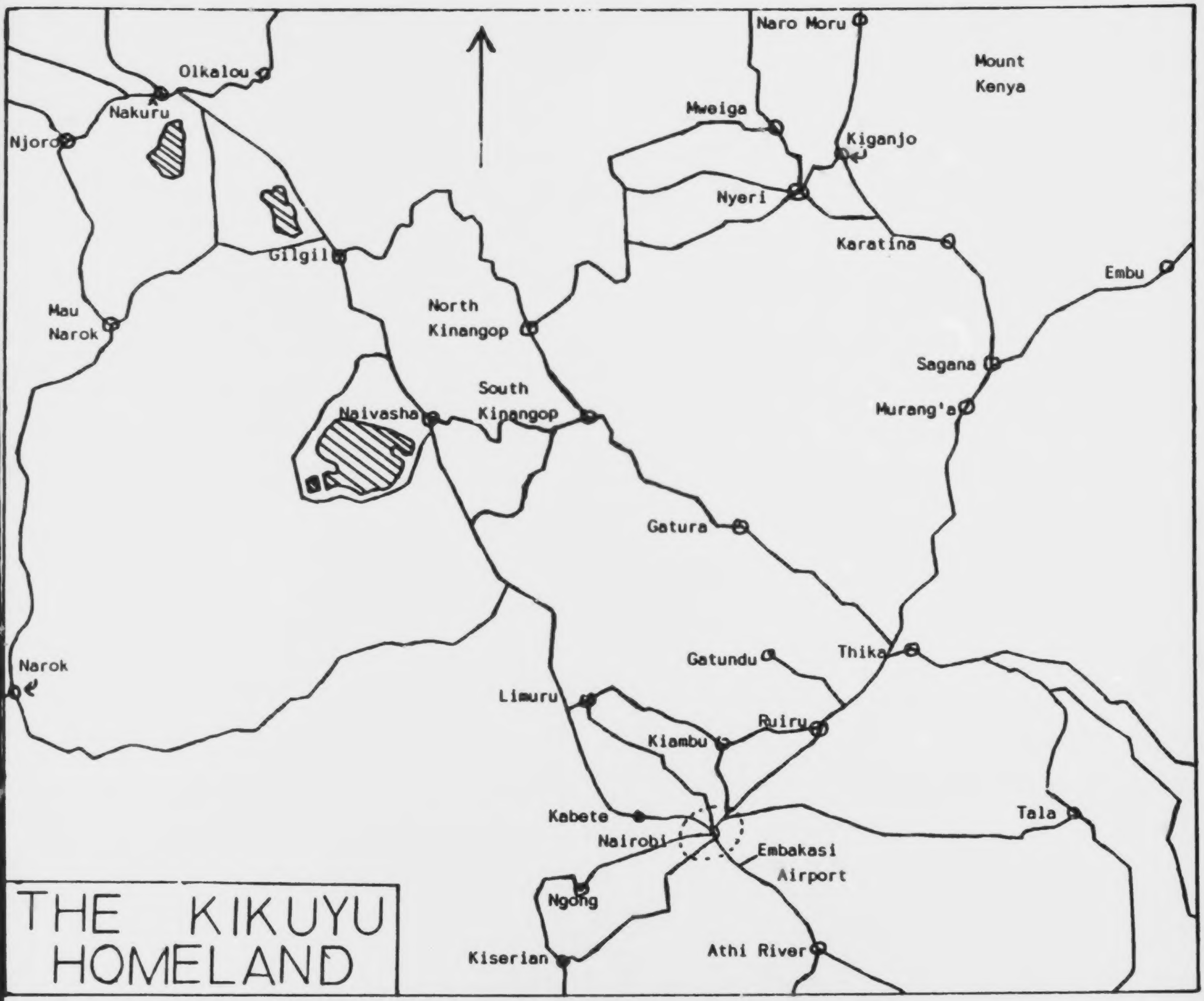
a. The students will learn a set of vocabulary to include five names of towns, five simple places around the Kikuyu homestead, and five prepositional phrases. Write (or draw or paste pictures) these on cards and deal them out. Ask each student in turn where he is. Then have one student ask anothere the whereabouts (as assigned on the card) of a third student. A student who answers correctly takes over the role of questioner.

b. Distribute the students around the room. The teacher should go to each in turn and say, for example, *wĩtagwo Njeeri na wĩ hakuhĩ na mũrango*. The student will reply *ĩĩ, njĩtagwo Njeeri na ndĩ hakuhĩ na mũrango*. On the second round, ask *wĩtagwo atĩa?*. The student who doesn't remember will get assigned a new name.

Summary of the First Quarter:

location

locative suffix


Naro Moru
Mount Kenya
Olkalou
Nakuru
Njoro
Mweiga
Kiganjo
Nyeri
Karatina
Gilgil
Embu
North Kinangop
Mau Narok
Sagana
South Kinangop
Murang'a
Naivasha
Gatura
Narok
Gatundu
Thika
Limuru
Ruiru
Kiambu
Kabete
Tala
Nairobi
Embakasi Airport
Ngong
THE KIKUYU HOMELAND
Kiserian
Athi River

K - dissimilation (Dahl's law)

types of places

Henceforth we will not include vocabularies in the separate units. Select appropriate vocabulary from the lists at the end of the course.

Second Quarter:

A. Of course in the first unit you noticed that different nouns not only take different forms of the demonstrative pronoun but also change the shape of verbs as in *gĩĩtagwo atĩa*, *ĩĩtagwo atĩa*, and the like. All part of the class system, as explained in Essay 2. So if at this point we change from 'where is he?' to 'where is it?' you of course will not be surprised to see that *ee* is replaced by a variety of other shapes. At this stage we are still going to be giving you the shapes for these and not expecting you to make them up. But, as you noticed, in the summaries, we are starting to use formulae like *P-(rĩ)*, indicating a prefix to agree with the noun followed by a stem. Later we'll give you some rules to help make them up.

Now, though, try these for size:

mũrengeti ũcio wĩ ha?

'where is that blanket?'

mĩtĩ ĩyo ĩĩ kũ?

'where are those trees?'

ibuku rĩu rĩĩ ha?

'where is that book?'

matũũra macio mee kũ?

'where are those villages?'

gĩtĩ kĩu kĩĩ ha?

'where is that chair?'

kĩanda kĩu gĩĩ kũ?

'where is that valley?'

njogu ĩyo ĩĩ kũ?

'where is that elephant?'

indo icio ii ha?

'where are those things?'

rũrigi rũu rwĩ ha?

'where is that string?'

kahiũ kau gee kũ?

'where is that knife?'

gacaũ kau gee kũ?

'where is that calf?'

tũratathi tũu twĩ ha?

'where are those papers?'

Please to observe; first, there is really not a difference between human beings and other things as far as these verb forms and other agreements go. The nouns *kairĩĩtu* and *karamu* both take *kau* and *geetagwo* and *kee/gee*.Children are *ciana* and chairs *itĩ*, but both take *ici* and *ciĩtagwo* and *ii*. And there are nouns for human beings in other classes. So we have, for example:

kĩgũũta kĩĩ ha?

'where is the lazy man?'

ngĩa ĩĩ mũgũnda

'the poor man is in the field'

mũkora wĩ kĩrabu-inĩ

'the hoodlum is in the club'

And many more like those. Henceforth, we will simply give you forms in the tables like Table 1, and expect you to figure them out (with a little help and experience, of course). In Table 1, 1s stands for first person singular, 2s for second person singular, 1p for first person plural, 2p for second person plural, and so on and on. The numbers for the various classes are standard ones (which helps to explain the peculiar absence of 8 - not our fault) and match those given nouns in the vocabularies. We have omitted three of the official classes as not likely to be too useful right now. If you work with Kikuyu long enough, you'll figure them out.

Table 1: Verb Forms for Unit 2

1s:	niĩ:	njĩtagwo	ndĩ
2s:	we:	wĩtagwo	wĩ
1p:	ithuĩ:	twĩtagwo	twĩ
2p:	inyuĩ:	mwĩtagwo	mwĩ
I:	ũyũ:	eetagwo	ee
II:	aya::	meetagwo	mee
III:	ũyũ:	wĩtagwo	wĩ
IV:	ĩno:	ĩĩtagwo	ĩĩ
V:	rĩrĩ:	rĩĩtagwo	rĩĩ
VI:	maya:	meetagwo	mee
VII:	gĩkĩ:	gĩĩtagwo	kĩĩ
IX:	ĩno:	ĩĩtagwo	ĩĩ
X:	ici:	ciĩtagwo	ii
XI:	rũrũ:	rwĩtagwo	rwĩ
XII:	tũtũ:	twĩtagwo	twĩ
XIII:	gaka:	geetagwo	kee

Initial Drill:

a. Let there be deposited around the room a selection of objects, ideally objects whose Kikuyu names are unknown to the students. The teacher will say, for example, gĩciko kĩĩ igũrũ rĩa meetha. The students will look. Finding an assortment of objects on the table, pick them up one at a time:

kĩndũ gĩkĩ nĩ gĩciko? When the correct item is reached, go on (specifying a different place).

For variety, use pictures (how else would you get a lion into the room?). For more fun, have the students choose objects to bring in, hoping the others will not know the word.

b. This is a round game more or less. Start with a picture; ask, e.g. *kairĩĩtu gaka kee ha*? Answer, *kee gĩtanda-inĩ*. Then, *gĩtanda kĩu kĩĩ ha*? *Kĩĩ nyũmba-inĩ*. *Nyũmba ĩĩ kũ*? And so on until we run out of possibilities. Then start another series.

Summary of the Second Quarter:

location

concord

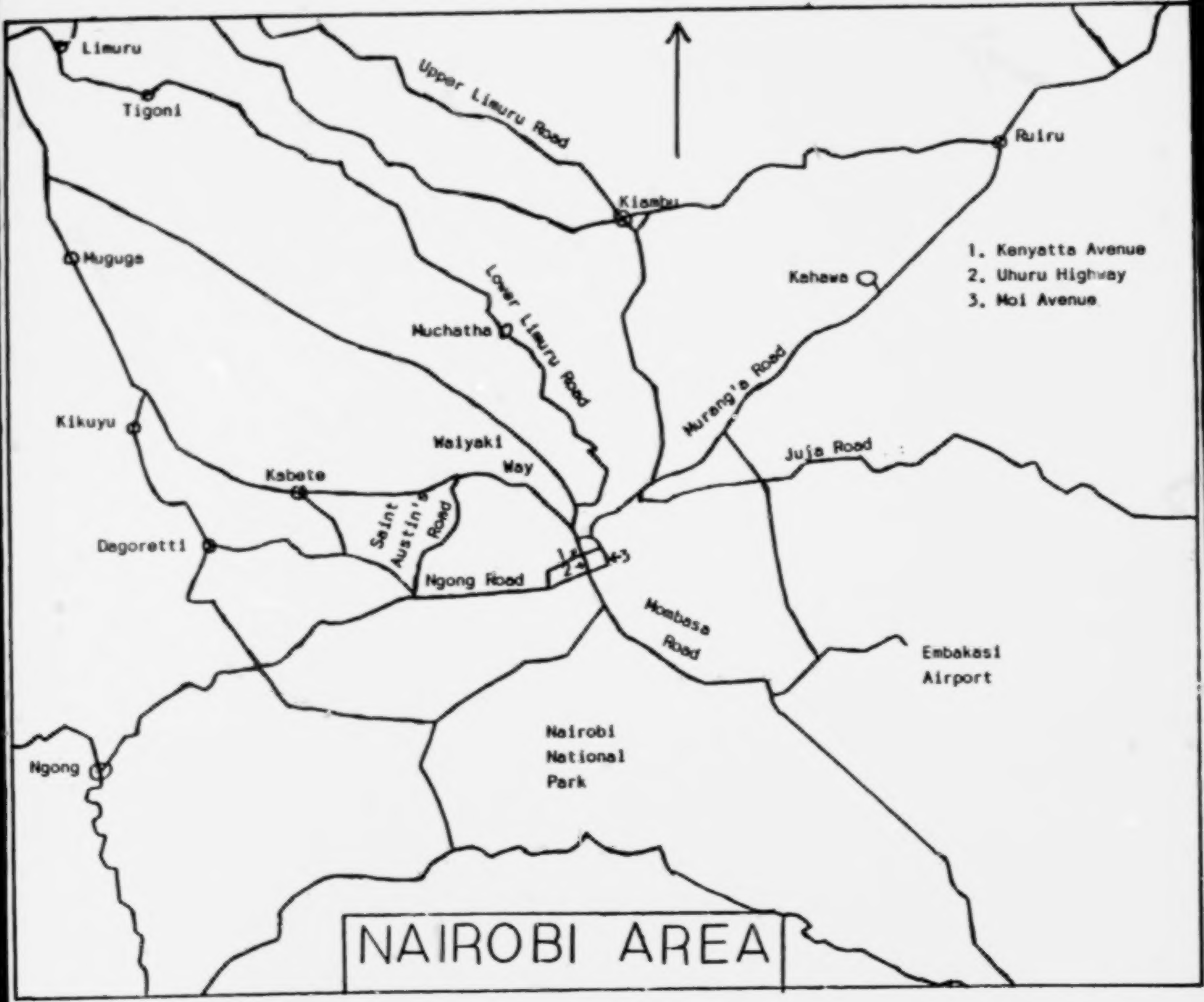
verbal concord table

Third Quarter: Give and Take

A. Do you think that what we've given you so far is at all complicated? Well, if so, you asked for it. Or did you? Come to think of it, you couldn't ask for it. We haven't taught you to do that yet. Logically, now you know how to find out what a thing is, and where it is, why not ask for it? To do this simply (there are fancier ways), put *he* in front of it:

he ibuku

'give me the book'


Limuru
Tigoni
Upper Limuru Road
Ruiru
Kiambu
Muguga
1. Kenyatta Avenue
2. Uhuru Highway
3. Moi Avenue
Kahawa
Lower Limuru Road
Muchatha
Murang'a Road
Kikuyu
Waiyaki
Way
Juja Road
Kabete
Saint Austin's Road
Dagoretti
1
2
3
Ngong Road
Mombasa
Road
Embakasi
Airport
Nairobi
National
Park
Ngong
NAIROBI AREA

You could put a *ta* in front:

ta he ibuku

'give me the book'

Kikuyu doesn't really go in for anything just like the English 'please'. With *ta*, we have about two thirds of a please. It is commonly used, and a bit less abrupt than just *he*. but not really with the same degree of politeness. We could go for:

he ibuku, weenda

'give me a book please'

The *weenda* translates literally 'if you please' or 'if you would'. But it is either overly polite or a bit English. Certainly not a true equivalent to 'please'. Take your pick. Or, better, find out what those around you use.

B. If you ask for something (*he mbeeca* 'give me money') you may be given it, or you may be told *aaca*, or you may just be laughed at. But people may talk back, or, if someone asks you for something, you may want to say something. You could try:

ibuku nĩ rĩrĩ

'here is the book'

Despite the fact that that looks like 'the book is this', the translation given is appropriate. Of course you will have to adjust the demonstrative to go with the noun:

karamu nĩ gaka

'here is a pen'

Another option is to use:

ke ibuku

'take the book'

You can put *ta* in front of that, too, which certainly makes it easy to remember. Kikuyu *ta* *ke* equals the English *take*. It is easy anyhow, since *he* and *ke* rhyme (why? don't ask us). By the way, this *ke* is not like the *kee* in *kairĩĩtu gee cukuru-inĩ* 'the girl is in school', because the *k* won't change to a *g*:

ke karamu

'have a pen'

C. Just as Kikuyu doesn't have a real please, it also has no true 'thank you'. There are a few alternatives that you can use if you wish. Most Kikuyu use:

nĩ wega

Literally, this is 'that's good'. There is also:

nĩ ngaatho

These days one can use, as well, the slightly less Kikuyu:

nĩ thengiũ

Stop a moment and think about this last one. Sound familiar? Say it again. Sounds a little like 'thank you', doesn't it? You guessed it. A steal. Modern Kikuyu contains a lot of English words, some of which you may be able to recognize. Remember *cukuru*, *ndagĩtaarĩ*, *kĩraathi*, *ibuku*? All English. Once you get used to what a Kikuyu accent does to an English word, you can save a lot of work hunting in the dictionary or asking for meanings. The same thing goes for Swahili words, if you know enough to recognize them, like *karamu*, *mwarimũ*.

Initial Drill:

a. Try another vocabulary builder. Having distributed objects around the room, ask for one. The student may ask where it is, or ask what its name is in English (or any other language). The student can then find it and hand it over with proper responses.

b. Do a few full-scale conversations, in pairs or groups: start from *atĩrĩ-rĩ*, greet, ask names, ask about objects, hand over objects, acknowledge them and bid farewell. Try to keep it going as long as possible (pauses for thought and stuttering do not count).

c. You know the game *Old Maid*? Where you try to assemble four of a kind by asking for the missing cards from your fellow players? Oh, yes. So construct a set of Kikuyu *Old Maid* cards (a good student project - save the poor teacher). Set your students up to play. What, you don't understand *he nyũngũ*? Didn't we teach you how to ask? The highest and lowest scorers get to do a conversation as in Drill b.

Summary of the Third Quarter:

Use of he 'give me'

Use of ke 'take'

'Please' and 'thank you'

Fourth Quarter: Some Useful Commands

A. Both he and ke are commands. Here we want to give you some other commands of related meaning and similar usefulness:

reehe ibuku	'bring a book'
oya ibuku	'pick up the book'
gwata ibuku	'take hold of the book'
twara ibuku	'carry the book'
iga ibuku	'put away the book'

We could give you a lot more, but these will do for now, we think. With them, you could program a Kikuyu-speaking robot to give you a book. If you don't want to go that far, you can still get someone to give you a book. The object to be taken, brought, carried will come after the verb.

Two points. You can put a place in these if you want:

iga karamu kau meetha-inĩ ĩno

'put that pen on this table'

But don't try to do anything like 'bring me a pen' yet. It will not work the way you would expect. If your teacher chooses to tell you how to do it, fine. We think it better not to get into it.

B. All these commands have been good for only one person at a time. But you may want to get more than one person to do something. Your teacher might want you to hand over all your books, for example. To more than one person, then, they go like this:

ta he-i mabuku

'give me the books'

ta reehe-i tũratathi

'bring the papers'

ta oya-i itĩ

'pick up the chairs'

ta iga-i ciana thĩ

'put the children down'

Basically, just the singular command with *-i* tacked on the end. Oh, yes, you can use *ta* with these other commands, as well as with *he*.

There is a way to change from 'give me the books' to 'give us the books', but if you don't mind we'll reserve that for now.

C. While we're on pluralizing things, here's a minor but potentially useful household hint. We keep drilling you on changing singular to plural and plural to singular, and introducing names. Now, if we give you *Njooki na Waithĩra* it is easy enough to make that singular by dropping one of the two. But if we ask you to pluralize *Njooki*, there are hundreds of ways to expand it, including, for example, *Njooki na Waithĩra na Njeeri na Mũthoni na Kamau na Cege na Mwangi na ithe na maama na taata na cũũcũ na mũrutani*. Do you want to say that?

Well, neither do the Kikuyu. So we have evolved a simple system. You can pluralize Njooki or any other personal name by putting *aa* in front of it, as in aa Njooki, aa Kamau, and so forth. This is not really a plural in the strict sense - it does not mean 'the several people named Njooki'. What it means is, roughly, 'Njooki and the people associated with her'. Her friends, her team, her family may be included. This can be useful in locating, especially:

ee kwa aa Mwangi

'he is at Mwangi's place'

This stresses that Mwangi is not the head of the household. Literally 'at Mwangi's peoples place'. Try making that distinction with dignity in English.

Initial Drill:

a. Using a selection of objects, let one student ask another the location of an item. The student who responds should ask for the item, and then to move it elsewhere. This student will then ask the whereabouts of another item.

b. The teacher should give a series of commands to the students, either individually or as a group. A student who has carried out a series of five commands correctly will join the teacher and they will take turns instructing the remaining students, until all have finished.

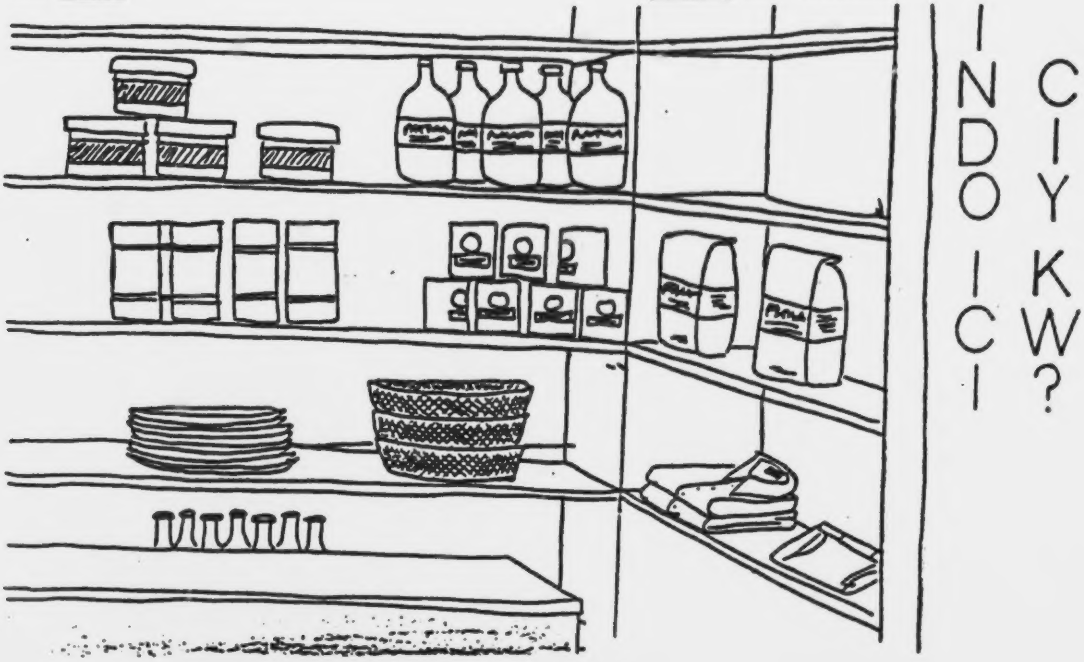
c. How's this for a vocabulary expander? We need a set of unknown objects or pictures, placed in the center of the table or other work area. Students select items in turn, ask the teacher their names, and place the items before themselves. When all are distributed, let one student choose an item from his pile, and ask another to identify it. If that student names it, it passes on to the collection of the second student. If not, then the first must name it. If neither can give the name, it is returned to the central pile. When a student's pile is depleted, the student may draw from the central pile, again asking for the name of the item. Who knows, eventually one student may hold everything.

Summary of the Fourth Quarter:

- Verbs of Physical Transfer
- Plural Commands
- Pluralizing Names

Patterns covered in Unit 2:

NOUN PHRASE P-(r)ĩ PLACE	_____ is (at/in/on) _____
NOUN-inĩ (DEM.)	in/at/on _________
NOUN PHRASE P-(r)ĩ ha?	where is ______ ? (near, a specific place)
NOUN PHRASE P-(r)ĩ kũ?	where is _______? (far, large area)
(ta) VERB(-i) (NOUN PHRASE)	command
COMMAND weenda	please _________
NOUN PHRASE nĩ DEM.	here is ________
nĩ wega	thank you
nĩ ngaatho	thank you
nĩ thengiũ	thank you
aa NAME	_____ and others



UNIT 2

DRILL 1

Answer the questions using the places given in the text.
Example: a. Kamau ee ha?
b. ee nyũmba-inĩ

1. nyũkwa ee ha?

riiko

2. Kamande ee ha?

mũgũnda

3. kaana kee ha?

mũgũnda

4. Twana twĩ ha?

nja

5. mũũbea ee ha?

Kanitha

6. aabea mee ha?

Kanitha

7. aa Mũthoni mee ha?

ikũmbĩ

8. mwanake ee ha?

thingira

9. guuka ee ha?

kiugũ

10. mũtumiia ee ha?

nyũmba

DRILL 2

Answer the questions using the places given in the text.
Example: a. mũrutani ee kũ?
b. ee Mũrang'a

1. mũthuuri ee kũ?

Gĩcuka

2. taata ee kũ?

gĩthĩi

3. mũirĩĩtu ee kũ?

cukuru mũrĩmo

4. Njoki ee kũ?

rũũĩ

5. aa Mũrĩgĩ mee kũ?

ndũnyũ

6. cũũcũ ee kũ?

thĩinĩ wa irima

7. ciana ciĩ kũ?

mũciĩ

8. kahĩĩ gee kũ?

thibitaarĩ

9. maama ee kũ?

wĩra

10. mũrĩithi ee kũ?

gĩthaka

DRILL 3

Answer the questions using the places given in your text.
Example: a. karamu kee ha?
b. karamu kee meetha-inĩ

1. ibuku rĩĩ ha?

haha

2. mabuku mee ha?

haha

3. coka wĩĩ ha?

hau

4. gĩtambaya kĩĩ ha?

mũtwe

5. itambaya ciĩ ha?

mĩtwe

6. mbica ĩĩ ha?

rũthingo

7. mbica ciĩ ha?

rũthingo

8. rũbaaũ rwĩ ha?

nja

9. mbaaũ ciĩ ha?

nja

10. mũrutani ee ha?

wabici

DRILL 4

Change singular to plural and plural to singular.
Example: a. ibuku rĩĩ ha?
b. mabuku mee ha?

1. tũramu twĩ ha?

2. gĩtĩ kĩĩ ha?

3. mũrutwo ee ha?

4. rura wĩ ha?

5. thaa ĩĩ ha?

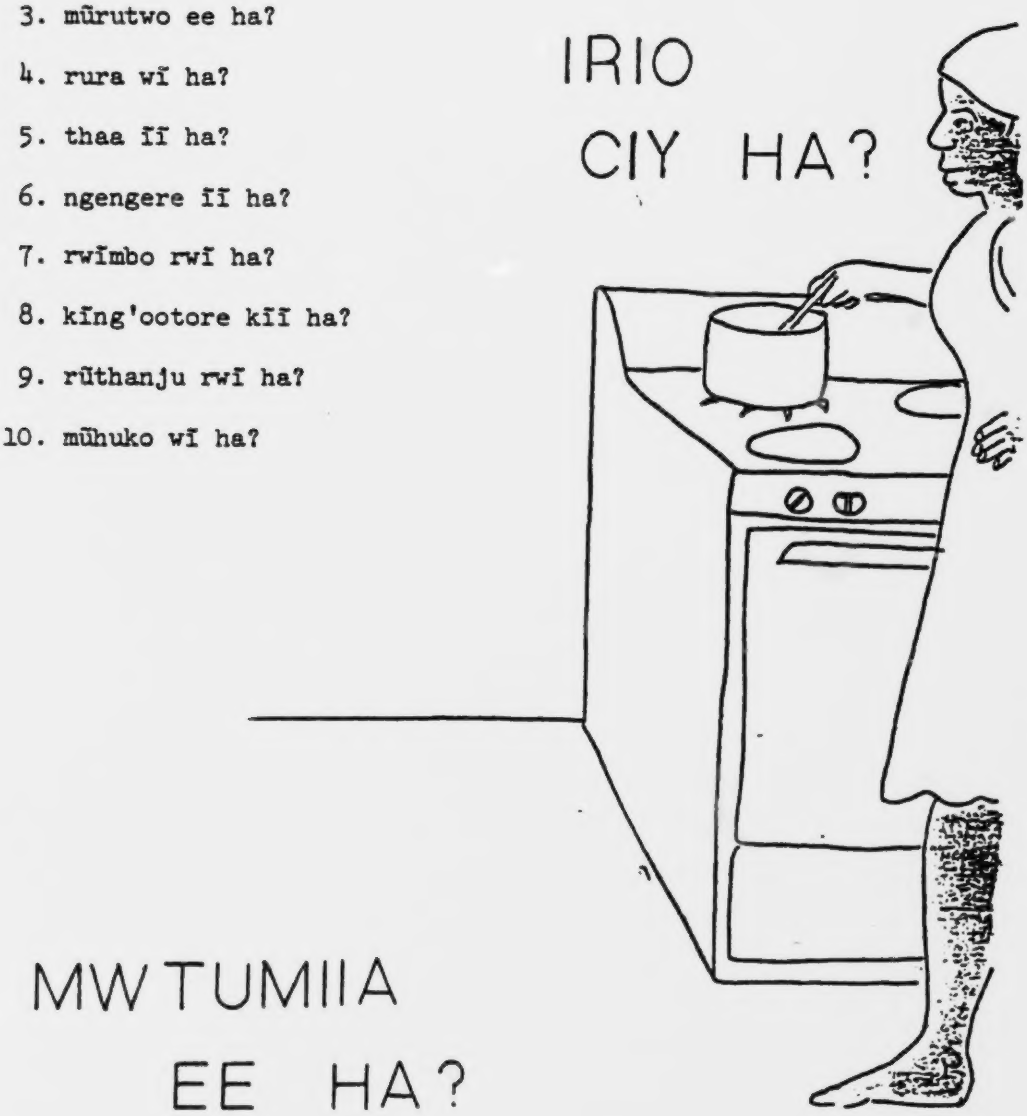
6. ngengere ĩĩ ha?

7. rwĩmbo rwĩ ha?

8. kĩng'ootore kĩĩ ha?

9. rũthanju rwĩ ha?

10. mũhuko wĩ ha?

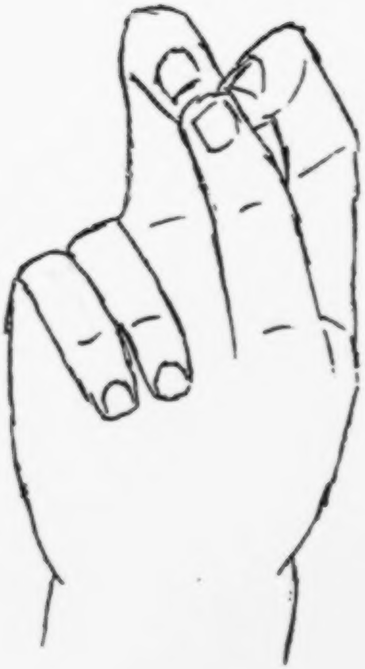

IRIO CIY HA?
MWTUMIIA EE HA?

DRILL 5

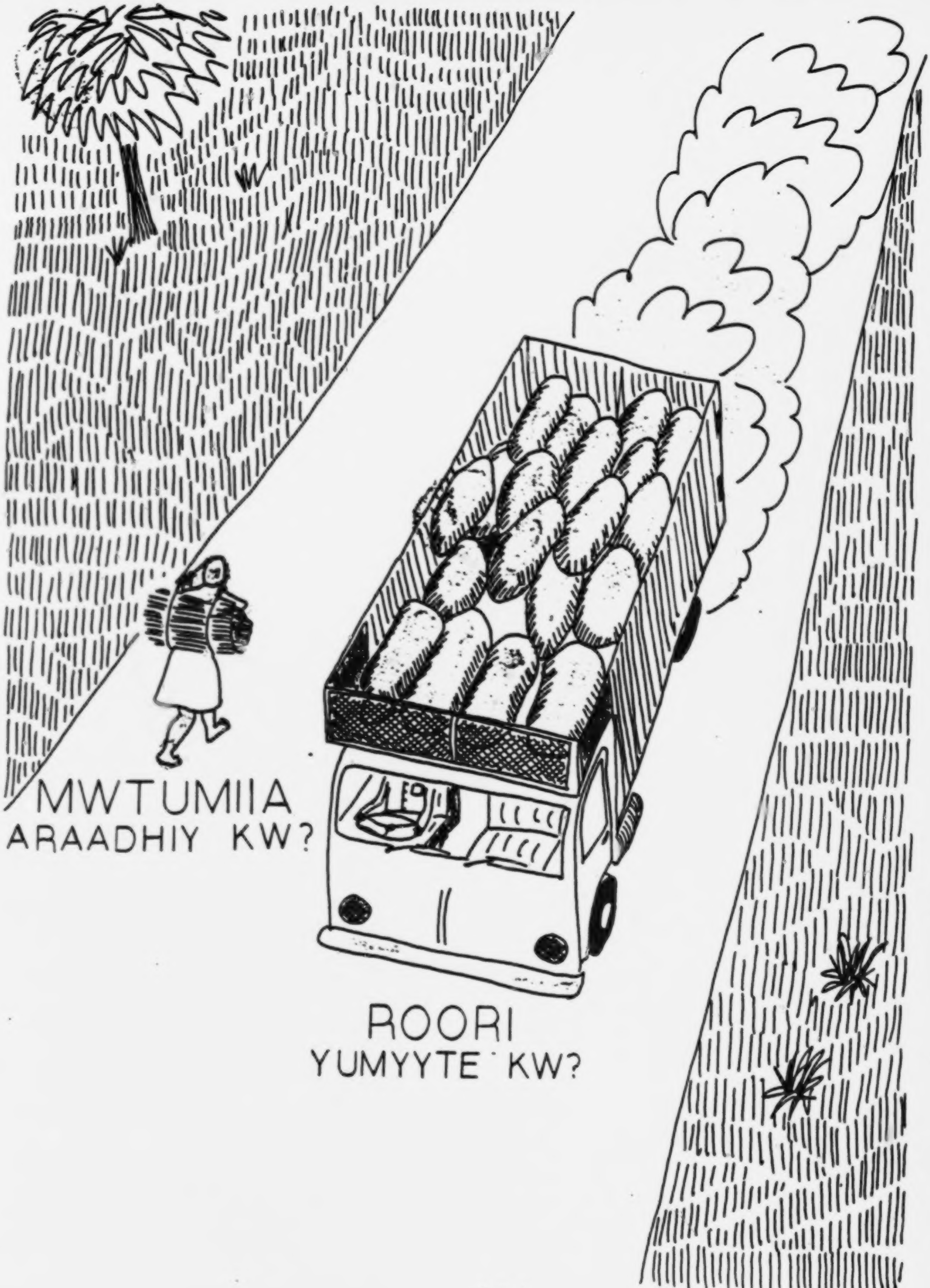
Change the command to the plural.
Example: a. oya ibuku
b. oya-i mabuku

1. he kĩraatũ kĩu
2. reehe icembe rĩu
3. gwata mbuku ĩno
4. oya rũbanga rũu
5. maitũ he nyũngũ ĩyo
6. Mũrĩgĩ reehe mbũri ĩyo
7. Njooki gwata mwana ũyũ
8. Jim oya rũkũ rũu
9. Njoroge he tigiti ũcio
10. maama gwata mbiia ici
11. he karamu kau
12. reehe ibuku rĩu
13. Njeeri oya kĩondo kĩu
14. gwata kĩndũ kĩu
15. Mwaũra hee rũbaaũ rũu
16. cũũcũ reehe mũtĩ ũcio
17. naana oya gĩkabu kĩu
18. Gaceeri reehe kĩondo kĩu
19. Kĩraatũ he kĩraatũ kĩu
20. oya ng'ombe ĩyo

GYCUNJY GYA GATATW



IDHATW


MWTUMIIA
ARAADHIY KW?
ROORI
YUMYYTE KW?

First Quarter: Origins

A. After the last unit - doesn't the first day of the course seem a long time ago - we know how to ask where someone is, and how to ask for a thing. Good enough. But now we must learn how to discover not where someone is, but where he comes from.

There are two ways to ask the question:

uumfĩte kũ?

'where do you come from?'

muumfĩte kũ?

'where do you come from?'

kwanyu nĩ kũ?

'where is your home?'

No, that is not three ways. We can count. Surely by now you can see that the first two are singular and plural, respectively? We didn't want to assume you could predict the plural, though maybe you could? The second method has the advantage that it does not differentiate - you can use *kwanyu nĩ kũ*? to one or a thousand without discrimination.

The two systems are slightly different in meaning. If you ask *uumfĩte kũ*?, you can mean that you want to know the person's place of birth, but you could also be after the place he was in before he got to where you're asking the question. On the other hand, asking *kwanyu nĩ kũ*? will get either the home town or the current residence.

The answers are simple enough:

nyumĩĩte Nyĩrĩ

'I come from Nyeri'

tuumĩĩte Kĩambuu

'we are from Kĩambu '

gwitũ nĩ Mũrang'a

'our home is in Mũrang'a'

Notice that with the first two examples we see a very slightly modified set of prefixes like those on ndĩ/wĩ/twĩ/mwĩ, njĩtagwo etc. This should be a clue that something is due to happen in the third person. And it does:

Kamau oimĩĩte kũ?

'where does Kamau come from?'

atumiia acio moimĩĩte kũ?

'where are those women from?'

kĩgũũta gĩkĩ kiumĩĩte kũ?

'where does this lazybones come from?'

ciana iria ciumĩĩte kũ?

'where are those children from?'

kairĩĩtu gaka koimĩĩte kũ?

'where is this little girl from?'

tũhĩĩ tũu tuumĩĩte kũ?

'where are those boys from?'

With the other system, there are pros and cons. For the pros, we don't have to worry about agreement. We just use:

kwao nĩ kũ?

'where is his/her/their home?'

On the negative side, you can't put a subject in front of it. It's useful in the midst of a conversation where you know who is being talked about.

Answers in the third person are simple - use the same form exactly.

mũthuuri ũcio oimĩĩte Embu

'that man comes from Embu'

kwao nĩ Karaatina

'they come from Karaatina'

B. Kikuyu place names are sometimes noticeably different from those used, even for the same place, in English. Where these are names for places in Kikuyu territory, differences are often due to English mishearings:

Nyĩrĩ 'Nyeri'	Kĩrĩnyaga '(Mount) Kenya'

Outside of Kikuyu territory, differences may reflect the best approximation a Kikuyu speaker can make:

Gĩthumo 'Kisimu'	Mombatha 'Mombasa'

And still others are totally unrelated to English terms:

Gĩcuka 'Nairobi'	Rũraaya 'Europe, England'

In some of these, as in *Rũraaya*, the perceptive Swahili scholar may recognize such non-English borrowed names as *Ulaya*.

A glance at a map of the Kikuyu area (a relatively detailed one) will show a large proportion of names beginning with *kĩa*. Most of these are based on *kĩrĩma kĩa* ______ 'the hill of ______ ', and may imply that the firstcomers saw a particular animal there, for example. A number of others are based on names of trees, which may imply a grove or a prominent specimen at that point. The origin of a large percentage, though is as clear or unclear as that of the average European place name.

C. Much the same statements apply to ethnic names. Misheard in English, we have:

Gĩkũyũ — Mũmĩĩrũ

'Kikuyu' — 'Meru'

Adapted into Kikuyu, we have:

Mũthweri — Mũnjĩrĩmani

'Swahili' — 'German'

And totally different, we can find:

Ũkabi — Mũthũngũ

'Maasai' — 'European'

In this last set we can again recognize the Swahili *mzungu* as the source of *mũthũngũ*. It is worth noting that, with ethnic names, a prefix *mũ*-, plural *a*-, will indicate individuals belonging to the group:

Mũũgĩkũyũ	Aagĩkũyũ
'Kikuyu'	
Mũũkabi	Ookabi
'Maasai'	

Substituting kĩ- we can get the name of the corresponding language:

Gĩthũngũ	Gĩĩgĩkũyũ
'English'	'Kikuyu'
Kĩarabu	Kĩmĩĩrũ
'Arabic'	'Meru'

Initial Drill:

a. Find a good map of Kenya or East Africa, preferably with ethnic names included as well as place names. Assign each student a 'place of origin', and let students ask about each other, checking the map, until they are conversant with the locations in question.

b. Do the same with a map of this country, or of the world. Watch out, though - Kikuyu names may exist for places you would hardly expect.

Summary of the First Quarter: Origins

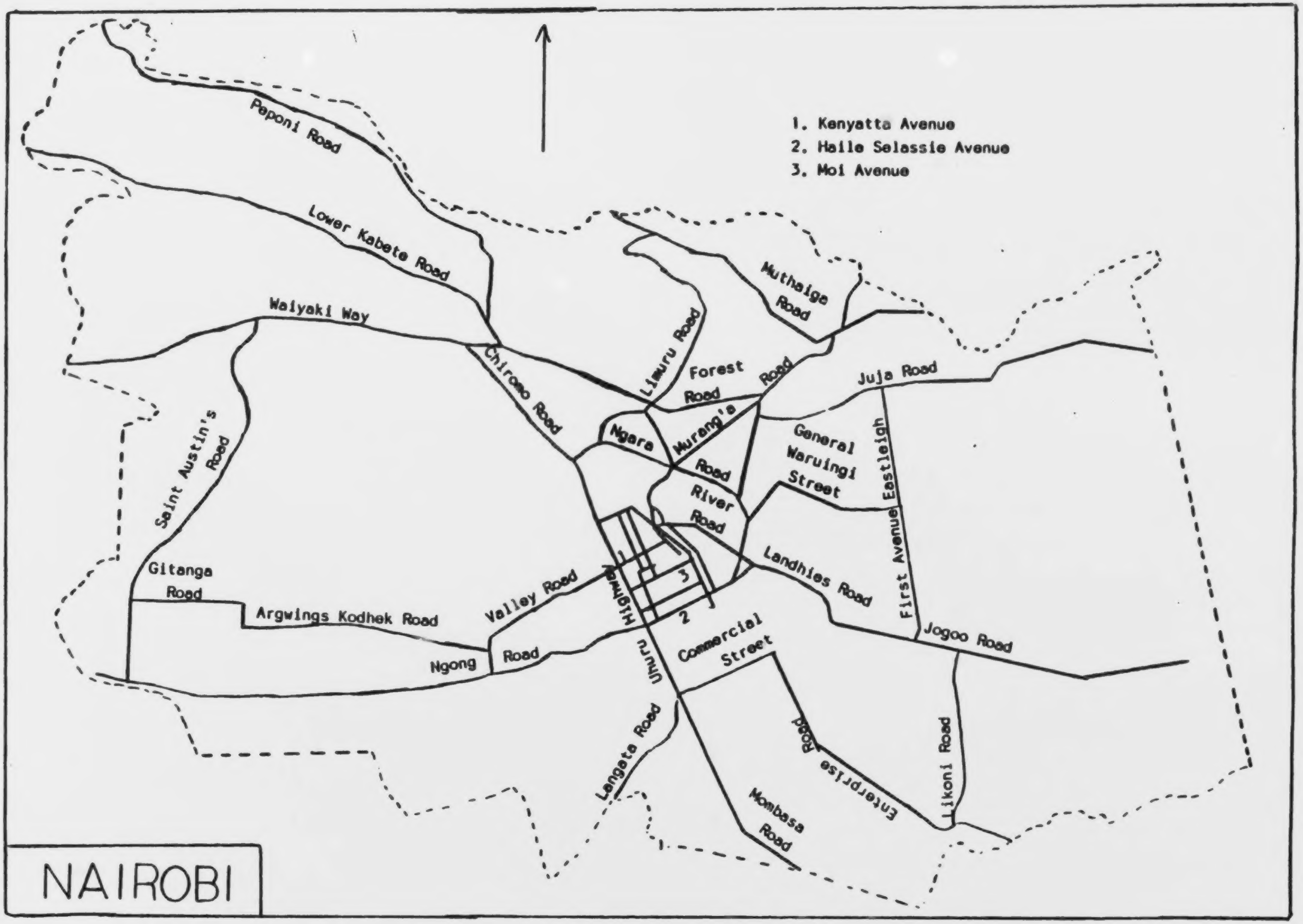
Eliciting place of origin

Kikuyu place names

Kikuyu ethnic names

Second Quarter: Quo Vadis?

A. Now we know where we all come from. So where are we go-


1. Kenyatta Avenue
2. Haile Selassie Avenue
3. Moi Avenue
Peponi Road
Lower Kabete Road
Waiyaki Way
Chiromo Road
Limuru Road
Forest Road
Muthaiga Road
Road
Juja Road
Ngara
Murang'a Road
General Waruingi Street
Eastleigh First Avenue
River Road
Landhies Road
Jogoo Road
Saint Austin's Road
Gitanga Road
Argwings Kodhek Road
Valley Road
Ngong Road
Highway
Uhuru
Commercial Street
Langata Road
Enterprise Road
Mombasa Road
Likoni Road
1
2
3
NAIROBI

ing?

ũraathiĩ kũ?

'where are you going?'

wathiĩ kũ?

'where are you going?'

ũthiĩĩte kũ?

'where are you going?'

These all mean the same thing. Some Kikuyu speakers prefer one over the other, and one would like to assume there are slight differences. But in fact if you ask a Kikuyu using _ũraathiĩ kũ_? you are just as likely to be answered with:

thiĩĩte Gĩcuka

'I'm going to Nairobi'

ndathiĩ cukuru

'I'm going to school'

as with:

ndĩraathiĩ mũciĩ

'I'm going home'

We are going to use just the -_raa_- form (_ũraathiĩ kũ?_) in our exercises, but you are encouraged to listen for and follow local usage. However, we will give you all the forms for all three in Table 2, along with the forms for _uumĩĩte kũ_?, just for fun. To answer any or all of these, just take the proper verb form and add a place. Town, country, to the office, school, any place will do.

Table 2 Motion verbs

1s	ndĩraathiĩ	ndathiĩ	thiĩĩte	nyumĩĩte
2s	ũraathiĩ	wathiĩ	ũthiĩĩte	uumĩĩte
1p	tũraathiĩ	twathiĩ	tũthiĩĩte	tuumĩĩte
2p	mũraathiĩ	mwathiĩ	mũthiĩĩte	muumĩĩte
I	araathiĩ	athiĩ	athiĩĩte	oimĩĩte
II	maraathiĩ	maathiĩ	mathiĩĩte	moimĩĩte
III	ũraathiĩ	wathiĩ	ũthiĩĩte	uumĩĩte
IV	ĩraathiĩ	yathiĩ	ĩthiĩĩte	yumĩĩte
V	rĩraathiĩ	rĩathiĩ	rĩthiĩĩte	riumĩĩte
VI	maraathiĩ	mathiĩ	mathiĩĩte	moimĩĩte
VII	kĩraathiĩ	gĩathiĩ	gĩthiĩĩte	kiumĩĩte
IX	ĩraathiĩ	yathiĩ	ĩthiĩĩte	yumĩĩte
X	iraathiĩ	ciathiĩ	ithiĩĩte	ciumĩĩte
XI	rũraathiĩ	rwathiĩ	rũthiĩĩte	ruumĩĩte
XII	tũraathiĩ	twathiĩ	twathiĩĩte	tuumĩĩte
XIII	karaathiĩ	gaathiĩ	gathiĩĩte	koimĩĩte

B. Looking at classes 7, 10, and 13 in Table 2, and ignoring all the vowel changes, we see again (in 7 and 13) the *k*/*g* shift we showed you in the last unit. And in 10, we see a bit that has shown up before in class 10 forms - the *i*-/*ci*- shift. This is not quite a cockneyized version of 'he/she', though it may sound that way. Basically, *i*- prefixes in Kikuyu turn into *ci*- when they come next to vowels. Or is it that *ci*- prefixes turn to *i*- next to consonants? Or both? But we didn't start this section to discuss philosophy.

Our next example of the Dahl's Law, *k/g* shift is a very useful way of making names into places:

ndĩraathiĩ gwa Kamau
'I'm going to Kamau's place'
ũraathiĩ kwa aa Maina
'are you going to Maina's?'
maraathiĩ kwa mũrutani
'they are going to the teacher's home'

As usual, *g* before *k*/*c*/*t*/*th*, *k* everywhere else. Note that you can put the *aa* in to pluralize a name, which will imply that the place belongs not to Maina but to his family. This *kwa*/*gwa* is actually a possessive (we'll see about possessives later) and means 'the place belonging to'. It is the same as the *kwanyu*/*kwao*/*gwitũ* in the First Quarter of this unit. Cultural note - it is a general assumption of the Kikuyu language, cultural principles, and presumably of some if not all Kikuyu people, that territory and land belongs to the group rather than the individual. Which is why we say *gwitũ* *nĩ* *Mũrang'a*, literally '*our* place is Mũrang'a, instead of '*my* place'.

By the way, you may have noticed that we've been using *kũ* in all these questions, not *ha*. Remember, we said *ha* implies relative nearness. So why would you be journeying there? It implies specificity - how specific a spot is *your* home town?

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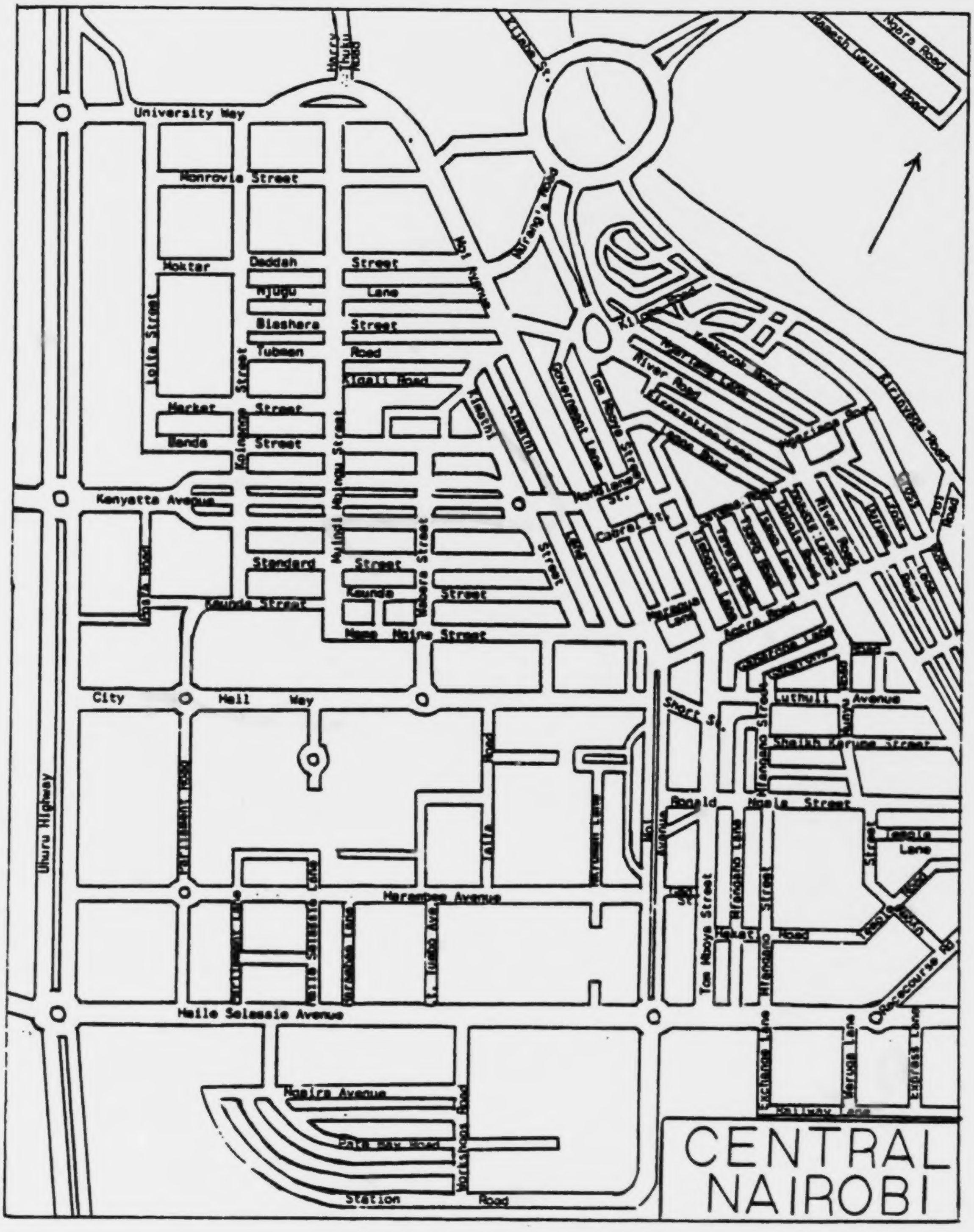

CENTRAL NAIROBI
University Way
Harry Thuku Road
Monrovia Street
Mokter Daddah Street
Njugu Lane
Biashara Street
Tubman Road
Kigali Road
Loita Street
Koinange Street
Market Street
Banda Street
Kenyatta Avenue
Muindi Mbingu Street
Standard Street
Kaunda Street
Wabera Street
Mama Ngina Street
City Hall Way
Moi Avenue
Murang'a Road
Kimathi Street
Government Lane
Tom Mboya Street
River Road
Kirinyaga Road
Luthuli Avenue
Sheikh Karume Street
Ronald Ngala Street
Temple Lane
Harambee Avenue
Parliament Road
Taifa Road
Uhuru Highway
Haile Selassie Avenue
Mfangano Street
Racecourse Road
Exchange Lane
Nyeruga Lane
Railway Lane
Ngaira Avenue
Workshops Road
Station Road
Accra Road
Short St.
Kipande Road
Ngara Road
Ramesh Gautama Road

For both home and destination, *kũ* is more appropriate.

Initial Drill:

a. Go back to the initial conversation. Greet one another, ask names, ask origins, ask destinations, bid farewell. This can make a nice round dance if the students form an inner and an outer circle. If there is an odd number, the teacher can join in. If the two circles rotate in opposite directions, we can get several different pairs of students together.

Summary of the Second Quarter

Destination

Table for Verbs of Motion

Dahl's Law

i-/*ci*- alteration

Use of *kwa* for home

Third Quarter: You Can't Get There From Here

A. Where do we come from? Whither are we going? Now, how are we going to get there? Who here can give directions on getting from Nairobi to Mombasa? This is the time to find out.

First, asking the question. Of course, you could just ask:

kĩwanja kĩa ndege gĩĩ kũ?

'where is the airport?'

But that may just give you the name of a place or 'over there', not directions. Closer, you could try:

ta nyonia njĩra ya gũthiĩ__________

'show me the way to go to ______ '

njĩra ya gũthiĩ ______ nĩ ĩrĩkũ?

'what is the way to go to _______ ?'

When in doubt, try all three - one may work!

B. Answers here are much more complex than in the previous units, of course. We are going to simplify these by using the subjunctive, so called, instead of the imperative as in the last unit.

The imperative is good for single commands, but the subjunctive is better for series. Actually, with the verb *gũthiĩ* 'go' there is little difference, we use *thiĩ* as a command and the subjunctive is *ũthiĩ*, plural *mũthiĩ*. Take your pick. Please remember, in real life, what people tell *you* may not use the same verb. Listen for the *direction* part.

So: Directions as such

ũthiĩ na mbere

'go forward/ahead'

ũthiĩ na mwena wa ũrĩo

'go right'

ũthiĩ na mwena wa ũmotho

'go left'

To go up, down, in, out, and back we use different verbs:

ambata

'go up'

ikũrũka

'go down'

cooka

'go back'

ingĩra

'go in'

uma

'go out'

And, not least,

rũũgama

'stop'

All of the above will need, most of the time, to be followed by a place. We already know a lot about places. Let's just add two specific prepositions that are useful here:

kuuma ________

'from _______ '

kinya ________

'to, up to _____ '

If you can combine these appropriately, you can give very detailed directions. Let us just hope that the directions you are given are not of maximum complexity. BE PREPARED FOR VARIATION! Your teacher may perhaps give you suitable alternatives.

Initial Drill:

a. Blindfold a student. In turns give directions to take the student out the door, to the table, or whatever, and eventually back to a seat. If desired, this can be combined with 'pick up/bring' type commands.

b. Give each other directions on how to get to your homes (in Kikuyu). Who knows, you may have visitors the next day.

Summary of the Third Quarter:

Travel directions

Subjunctive in commands

Fourth Quarter:

A. Now, how do you get there, since you know the way to where you are going? This quarter is devoted to transportation vocabulary. Vocabulary is about all it is. These may be used with about any verb of motion. We'll illustrate with *nĩ ndĩraathiĩ* 'I am going':

nĩ ndĩraathiĩ na magũrũ
'I am going on foot'

nĩ ndĩraathiĩ na mũithikiri
'I am going by bicycle'

nĩ ndĩraathiĩ na mũtori
'I am going by motorcycle'

nĩ ndĩraathiĩ na ngaari
'I am going by car'

nĩ ndĩraathiĩ na teegithi
'I am going by taxi'

nĩ ndĩraathiĩ na matatũ
'I am going by matatu'

nĩ ndĩraathiĩ na mbaathi

'I am going by bus'

nĩ ndĩraathiĩ na mũũgithi

'I am going by train'

nĩ ndĩraathiĩ na meeri

'I am going by ship'

nĩ ndĩraathiĩ na ndege

'I am going by plane'

The list is not exhaustive. Warning. For some of these there is much local variation. The same word may be applied to several distinct vehicles, as with *ngaari*, or one vehicle may have several names, as with 'motorcycle'. Look before you leap. Any vehicle, though, is connected to the verb with *na*.

Oh, yes. A final helpful point. Do you believe in taking advice? Ask before you start your journey:

nĩ wega thiĩ na magũrũ?

'should I go on foot?'

If your friend answers:

Aaca, nĩ wega ũthiĩ na matatũ.

'no, you ought to go by matatu'

you ought to do it. By the way, in case you wondered, a matatu is essentially a car that takes passengers from one town to another. Not quite a cab, not quite a bus. A vital part of the modern Kenyan transportation network.

Initial Drill:

a. Give each student a map, with point of origin and destination selected. The student will work out and describe the best route. This can be done a few times, within the city, between cities, or internationally.

b. Have each student describe to the class some recent trip (yes, you may have to use the present, since that's all we've given you). Let the other students plot it on a map.

c. What joy! A treasure hunt! Give each student a different route to follow to the same destination. They should all get there eventually. As each one arrives, the group should go through the greeting ritual, just for practice. Note well - if you include such commands as *reehe njoohi* you can have a picnic of sorts after all assemble.

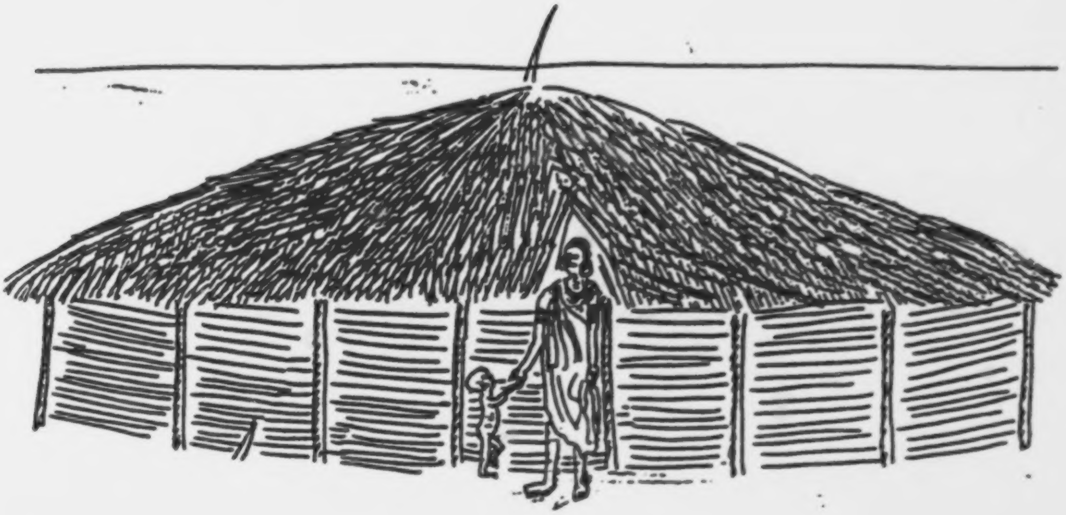
Summary of the Fourth Quarter:

Modes of transportation

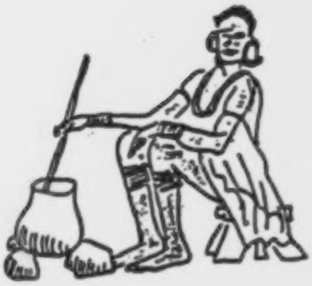
Patterns:

(NOUN PHRASE) P-umĩĩte kũ?	where is ______ from?
(NOUN PHRASE) P-umĩĩte PLACE	_____ is from _______
kwanyu nĩ kũ ?	where is your home?
kwao nĩ kũ?	where is his/their home?
gwitũ nĩ PLACE	I/we come from_______
kwao nĩ PLACE	(s)he comes from _____
(NOUN PHRASE) P-raathiĩ PLACE	_______ is going to _______

(NOUN PHRASE) P-athiĩ PLACE	______ is going to _______
(NOUN PHRASE) P-thiĩĩte PLACE	______ is going to _______
kwa PERSON	at/to the home of ________
ta nyonia njĩra ya gũthiĩ PLACE	show me the way to _______
njĩra ya gũthiĩ PLACE nĩ ĩrĩkũ?	what is the way to _______
MOTION VERB na VEHICLE	________ by _________
nĩ wega P-thiĩ (PLACE) (MEANS)	should go _______ _______



WTACEERAGA
OIGAGA
NO NHINA
WRUGAGA
IRIO NJEGA



Unit 3

Drill 1

Answer the questions using the places in your worksheet.
Example: a. mūthuuri ūcio oimīīte kū?
b. oimīīte Kīambuu

1. uumīīte kū?

    Mūrang'a

2. muumīīte kū?

    Kangema

3. moimīīte kū?

    Rūgūrū

4. nyumīīte kū?

    Kabeete

5. tuumīīte kū?

    Kīambuu

6. Kamau oimīīte kū?

    rūraaya

7. airīītu arīa moimīīte kū?

    werū

8. uumīīte kū?

    Kīhingo

9. aciari aanyu moimīīte kū?

    Gīcuka

10. aa Maina moimīīte kū?

    Kagumo

Drill 2

You will be told that your home or that of someone else is at a place. Respond by saying that the person is a member of the appropriate ethnic group as given on your worksheet.

Example: a. kwao nĩ Mũrang'a
b. nĩ mũũgĩkũyũ

1. kwanyu nĩ Mombatha

    mũthweeri

2. gwitũ nĩ Rũraaya

    mũthũngũ

3. kwanyu nĩ Gĩthumo

    mũũmeera

4. kwao nĩ Ikamba

    mũikamba

5. kwanyu nĩ Kĩambuu

    mũũgĩkũyũ

6. kwanyu nĩ Uganda

    mũganda

7. gwitũ nĩ Nyĩrĩ

    mũũgĩkũyũ

8. kwao nĩ Moshi

    mũcaaga

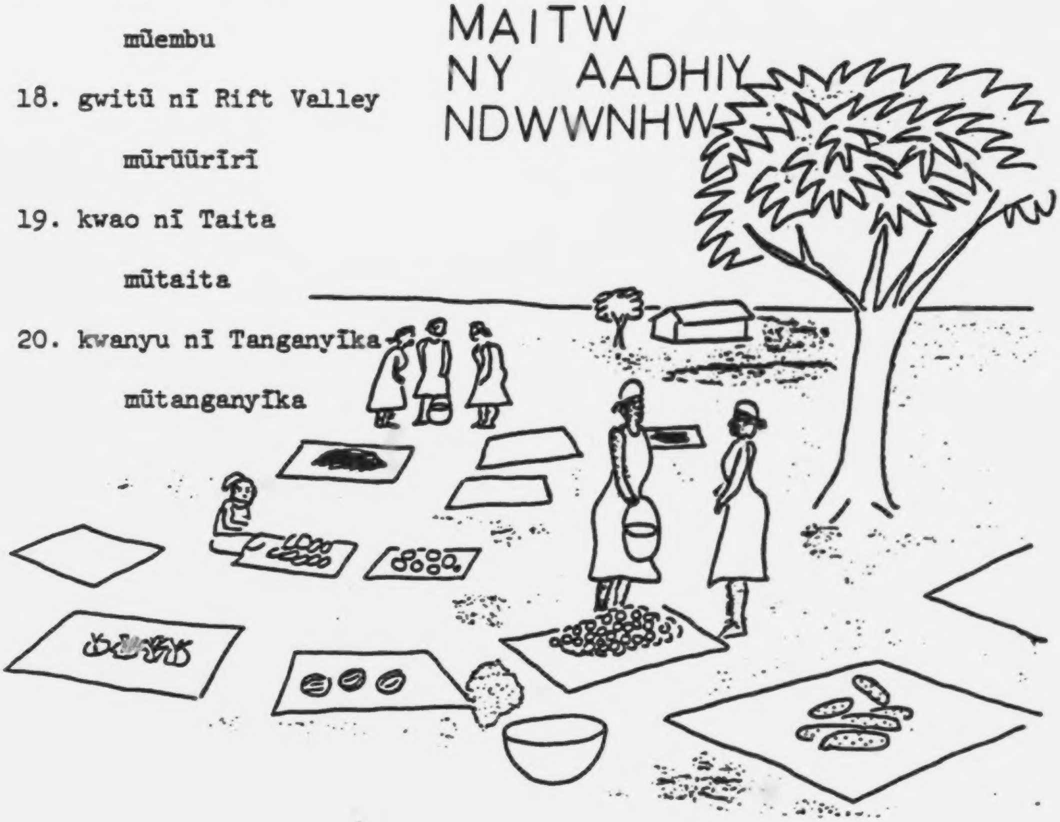
9. gwitũ nĩ Naikuru

    kamathia

10. kwao nĩ Matu-inĩ

    mũraika

11. kwanyu nĩ Mwanza
    mũthũkũma
12. gwitũ nĩ Iringa
    mũhehe
13. kwao nĩ Bukoba
    mũhaya
14. kwanyu nĩ Gĩcũa-inĩ
    mũthweeri
15. gwitũ nĩ rũgũrũ
    mũrũgũrũ
16. kwao nĩ Mbea
    mũnyakiutha
17. kwanyu nĩ Embu
    mũembu
18. gwitũ nĩ Rift Valley
    mũrũũrĩrĩ
19. kwao nĩ Taita
    mũtaita
20. kwanyu nĩ Tanganyĩka
    mũtanganyĩka



Drill 3

Answer the questions using the places supplied on your worksheet.
Example: a. ũraathiĩ kũ?
b. ndĩraathiĩ mũgũnda

1. ũraathiĩ kũ?

Gĩcuka

2. aathiĩ kũ?

kanitha-inĩ

3. tũraathiĩ kũ?

rũraaya

4. maitũ aathiĩ kũ?

ndũũnyũ

5. arĩmi maathiĩ kũ?

kwaa Njoroge

6. wathiĩ kũ?

igoti-inĩ

7. Kamau na Njeeri maathiĩ kũ?

rwimbo

8. athuuri arĩa maathiĩ kũ?

kĩama-inĩ

9. Njeeri araathiĩ kũ?

Gĩthamo

10. aanake maraathiĩ kũ?

Ndia

11. twaana tũraathiĩ kũ?

mũcuuha-inĩ

12. tũirĩĩtu tũraathiĩ kũ?

rũũĩ

13. Kamau mũraathiĩ kũ?

Naikuru

14. aarimũ maraathiĩ kũ?

Mombatha

15. Wanjirũ araathiĩ kũ?

gĩcua-inĩ

16. maitũ araathiĩ kũ?

kwaa Njeeri

17. athũngũ acio maraathiĩ kũ?

mũkaawa

18. mũici araathiĩ kũ?

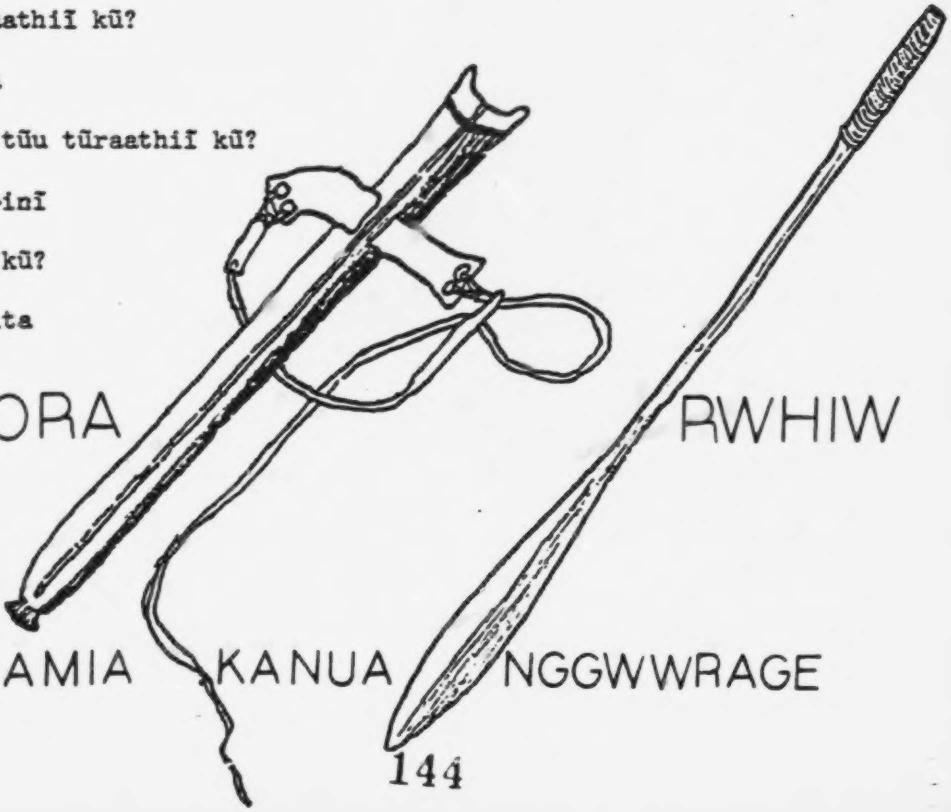
njeera

19. tũirĩĩtu tũu tũraathiĩ kũ?

nduka-inĩ

20. ũraathiĩ kũ?

boothita


NJORA
RWHIW
ADHAMIA
KANUA
NGGWWRAGE

Drill 4

Answer the question in the negative, substituting an appropriate mode of transport as given in your worksheet.
Example: a. Kamau nĩ araathiĩ London na magũrũ?
b. aaca, araathiĩ London na ndege.

1. nĩ mũraathiĩ gĩathĩ na ngaari?

   magũrũ

2. nĩ maraathiĩ Gĩcuka na mũithikiri?

   matatũ

3. Njoroge nĩ araathiĩ Gĩthumo na nduthi?

   mũũgithi

4. nĩ tũraathiĩ cukuru na magũrũ?

   mbaathi

5. nĩ mũraathiĩ rũraaya na matatũ?

   ndege

6. baaba nĩ araathiĩ mũgũnda na matatũ?

   magũrũ

7. arutwo nĩ maraathiĩ Mombatha na meeri?

   ndege

8. mwarimũ nĩ araathiĩ thukuru na mbaathi?

   mũithikiri

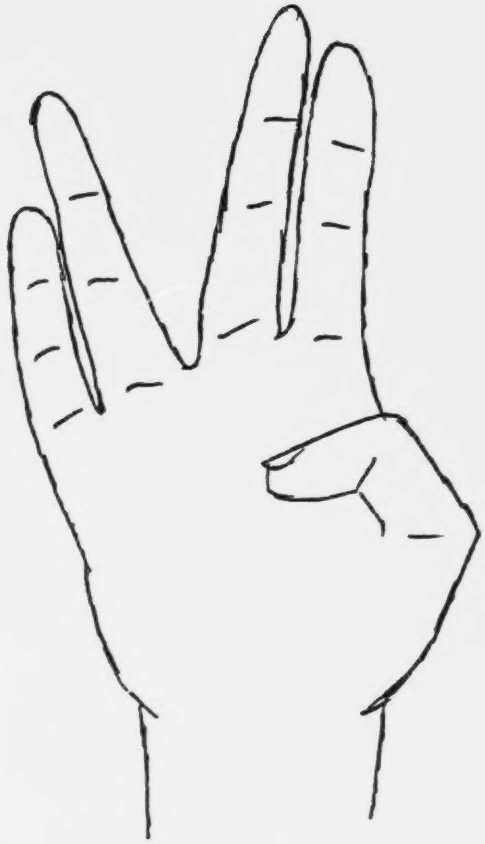
9. mũthũngũ aathiĩ taũni na mbaathi?

   rigiicũ

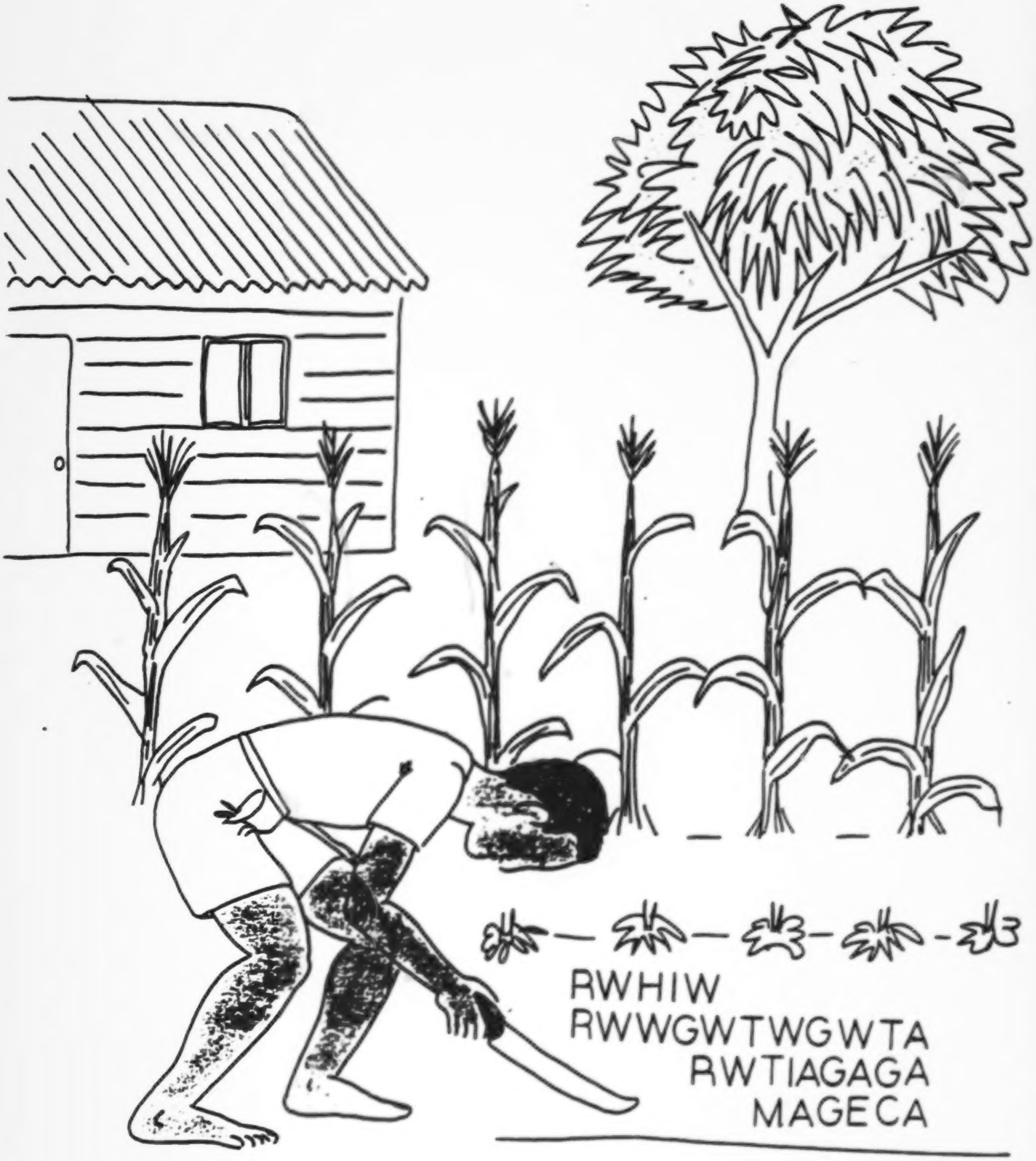
10. arutwo nĩ maraathiĩ thukuru na ndege?

    magũrũ

GYCUNJY GYA KANA



INHA


RWHIW
RWWGWTWGWTA
RWTIAGAGA
MAGECA

MWRYMI NY ARAARYMA

First Quarter: Work is a Full-Time job

A. It is possible that when you ask some of the questions of the last unit you will receive the reply:

nĩ ndĩraathiĩ wĩra-inĩ

'I am going to work'

So what kind of work? As usual, we can give you a couple of options:

wĩkaga atĩa?

'what do you do?'

ũrutaga wĩra ũrĩkũ?

'what kind of work do you do?'

For the prefixes appropriate to these forms, see Table 3. The prefixes on *wĩkaga* *atĩa*?, you will note, are very like those on *wĩtagwo* *atĩa*?. Those on *ũrutaga* *wĩra* *ũrĩkũ*? are exactly like those on *ũrĩ* (the version with *r*). Useful to notice.

Of the answers you may get back, the simplest is an equational sentence with a professional title:

ndĩ mũrutani

'I am a teacher'

Kĩnyanjũi nĩ mũrĩmi

'Kĩnyanjũi is a farmer'

twĩ arutwo

'we are students'

athuuri acio nĩ matereba

'those men are drivers'

This is the simple way. It uses the same equational verb-like thing as ndĩ mwega/wĩ mwega/nĩ mwega etc.

That would be fine, but there are less simple possibilities that may come up. You could follow the format of the second question, but filling in the name of the profession:

Kamau nĩ arutaga wĩra wa ũrĩmi

'Kamau does the work of farming'

ndutaga wĩra wa ũrutani

'I do teaching'

Or by filling in the name of a place, if that pinpoints the job:

Mwangi na Maina nĩ marutaga wĩra wa mũgũnda

'Mwangi and Maina do work in the field'

Mũirĩĩtu ũrĩa nĩ arutaga wĩra wa wabici-inĩ

'that girl does office work'

Notice the subtle difference between the last and

mũirĩĩtu ũrĩa nĩ arutaga wĩra wabici-inĩ

'that girl works in an office'

The first girl is probably not an electrician or floor-scrubber; the second could be, though part of her work at least takes place in an office.

Another, however, fills in the blank after wa with the infinitive of a verb. The infinitive, which is the part you'll find in the vocabularies, has a prefix which may sound like kũ- or gũ- or ku- or gu-. Its function is very like that of the English Infinitive in spots, overlapping between 'to do' and 'doing'.

mũmbici nĩ arutaga wĩra wa kũruga
'the cook does the work of cooking'
nĩ tũrutaga wĩra wa gũtwara mbaathi
'we do bus-driving'

B. For the fun of it; let's take the time to compare three types of word here. The infinitive, the agent noun, and the name of a profession. Often these three are closely related, in an obvious way:

kũrĩma	mũrĩmi	ũrĩmi
'to cultivate'	'farmer'	'agriculture'
kũruta wĩra	mũruti wĩra	ũruti wĩra
'to work'	'worker'	'labor'
kũrutana	mũrutani	ũrutani
'to teach'	'teacher'	'teaching'
gũthĩĩna	mũthĩĩni	ũthĩĩni
'to be poor'	'poor man'	'poverty'

Yes, poverty is an occupation; though not the world's most appreciated profession, it is one of the most popular.

As you see, a verb that ends in -a replaces it with an -i, and gets a mũ- put on the front for the agent. To get the occupation, you just drop the m. More than one agent is a-, of course. Verbs ending in *-ia* or *-wo* usually don't change the vowel on the end:

kũrutwo	mũrutwo
'to be taught'	'student'
kwendia	mwendia
'to sell'	'salesman'
gũthitangwo	mũthitangwa
'to be accused'	'defendant'
gũciirithania	mũciirithania
'to judge'	'judge'

We do not advocate trying to make these things up though. Some words you expect don't exist, and others exist but mean the wrong thing. There are also deviations from the pattern:

kũrĩithia	mũrĩithi
'to herd'	'herdsman'
kwendwa	mwendwa
'to be loved'	'beloved'
gũtabuta	mũtabuta
'to translate'	'interpreter'

The last example illustrates the disturbing effect of English and Swahili. Many occupation names have no related verb, like *ndereba* and *ndagĩtaarĩ* and *mwarimũ*. Some can be made into professions by changing the prefix, others not. We do not recommend generalizing.

C. There is another way you can handle the answer to *wĩkaga atĩa*/*ũrutaga wĩra ũrĩkũ*? This is to use the Present Habitual verb form. Oh, no, you say. More technical stuff. What is a Present Habitual verb form? Cheer up, we say. You've been using it since the second quarter of the first unit of this course. Remember *wĩtagwo atĩa*? The *wĩtagwo* is a Present Habitual verb form.

How do we get these things? Well, Table 3 will give you a set of forms for a couple of verbs. The full rules will be found in Essays 1 and 2. We don't expect you to be able to construct forms for every verb, but we'll show you some useful examples in the time we have. Basically, you take the infinitive (as given in your vocabulary in back). Take off the *kũ*/*gũ*/*ku*/*gu* prefix and put on a subject marker. Yes, we'll show you how to do that, all in good time. And then you put an *-ag-* in close to the end. Not all verbs with *-ag-* on them are habitual, but most are. Some examples:

kwandĩka	nĩ nyandĩkaga
'to write'	'I write'
kũbundithia	nĩ mbundithagia
'teach'	'I teach'
gũcimba	nĩ njimbaga
'dig'	'I dig'
kwendia	nĩ nyendagia
'sell'	'I sell'

kũgũra	nĩ ngũraga
'buy'	'I buy'
kũhanda	nĩ handaga
'plant'	'I plant'
kũina	nĩ nyinaga
'sing'	'I sing'
gwĩtwo	nĩ njĩtagwo
'be called'	'I am called'
gũkama	nĩ ngamaga
'milk'	'I milk'
kũmena	nĩ menaga
'hate'	'I hate'
kũnogoka	nĩ nogokaga
'rest'	'I rest'
kũng'ũrĩka	nĩ ng'ũrĩkaga
'be annoyed'	'I get annoyed'
kũnyiita	nĩ nyiitaga
'hold'	'I hold'
kuoya	nĩ njoyaga
'pick up'	'I pick up'
kũrĩma	nĩ nĩmaga
'cultivate'	'I cultivate'
gũtema	nĩ ndemaga
'cut'	'I cut'
gũthooma	nĩ thoomaga
'read'	'I read'

kuuruga	nĩ njurugaga
'stir'	'I stir'
kũũraga	nĩ njũragaga
'kill'	'I kill'

Observe that if the verb ends in -ia or -wo these come after the -ag-, not before. These verbs all indicate what a person does as a regular routine. Since one usually does one's job on a regular basis, if one asks:

mũrĩmi eekaga atĩa?
'what does a farmer do?'

The answer can reasonably be:

mũrĩmi nĩ arĩmaga
'a farmer farms'

Table 3: Present Habitual Verbs:

	Gwĩka	Kũruta	Kwendia
1s	njĩkaga	ndutaga	nyendaga
2s	wĩkaga	ũrutaga	wendagia
1p	twĩkaga	tũrutaga	twendagia
2p	mwĩkaga	mũrutaga	mwendagia
I	eekaga	arutaga	eendagia
II	meekaga	marutaga	meendagia
III	wĩkaga	ũrutaga	wendagia
IV	ĩĩkaga	ĩrutaga	yendagia
V	rĩĩkaga	rĩrutaga	rĩendagia
VI	meekaga	marutaga	meendagia

VII	gĩĩkaga	kĩrutaga	kĩendagia
IX	ĩĩkaga	ĩrutaga	yendagia
X	ciĩkaga	irutaga	ciendagia
XI	rwĩkaga	rũrutaga	rwendagia
XII	twĩkaga	tũrutaga	twendagia
XIII	geekaga	karutaga	keendagia

Initial Drill:

a. Let each student seek out appropriate vocabulary and tell the others ten things that are a regular part of that student's life, especially professional life. The others should take notes, and be prepared to give thumbnail sketches of the others, by name, sex, residence, and occupation.

b. Practice replacing infinitives with habituals and vice versa. Use a variety of subjects - drill once with first person singular, once with Kamau as subject, once with kairĩĩtu,etc. This can be a bit monotonous, but it is worth it.

Summary of the First Quarter:

Occupations
Titles
Infinitives
Present Habituals

Patterns:

(NOUN PHRASE) P-ĩkaga atĩa?	'what does _____ do?'
(NOUN PHRASE) P-rutaga wĩra ũrĩkũ?	'what work does _____ do?'
(NOUN PHRASE) P-rutaga wĩra wa JOB	' _____ does _____ '

P - V - ag - a	Present Habitual
Kũ - V - a	Infinitive

Second Quarter: No Time Like the Present

A. We know what you do regularly, but what exactly are you doing now? Anything?

ũreeka atĩa?

'what are you doing?'

This is different from *wĩkaga atĩa?* in two ways. First in the form of the verb,, of course. In the irst Quarter, *wĩkaga* is made on a formula *P - V - ag - a*. The subject marker is stuck out onto the verb stem, which has a suffix *-ag-* inserted. Just like *njĩtagwo*, etc. But *ũreeka*, used here, has a formula *P - raa - V - a*. No suffix, but *-raa-* separating the subject marker from the verb stem. Like *ũraathiĩ kũ*?, remember?

The two also differ in meaning. What is the difference in English between 'I eat meat' and 'I am eating meat'? The first is what you do every day, the second is what you're doing right now. That is the exact difference between *wĩkaga atĩa?* and *ũreeka atĩa*? If the verb has the *-ag-*, it is regular, repeated, customary, HABITUAL action. If it has the *-raa-*,, it indicates current, immediate, on-going, CONTINUOUS action. Which may be why we call it the Present Continuous.

B. Let's just give you some forms, then we can go to practice:

kwaria	nĩ ndĩraaria
'speak'	'I am speaking'
kũbaara	nĩ ndĩraabaara
'look'	'I am looking'
gũcooka	nĩ ndĩraacooka
'return'	'I am returning'
kwenda	nĩ ndĩreenda
'want, like'	'I want'
kũgũra	nĩ ndĩraagũra
'buy'	'I am buying'
kũhaata	nĩ ndĩraahaata
'sweep'	'I am sweeping'
kũinũka	nĩ ndĩrainũka
'go home'	'I am going home'
gwĩkĩra	nĩ ndĩreekĩra
'put on'	'I am putting on'
gũkaranga	nĩ ndĩraakaranga
'fry'	'I am frying'
kũmeria	nĩ ndĩraameria
'swallow'	'I am swallowing'
kũnoga	nĩ ndĩraanoga
'get tired'	'I am getting tired'
kũng'orota	nĩ ndĩraang'orota
'snore'	'I am snoring'

kũnyua	nĩ ndĩraanyua
'drink'	'I am drinking'
kuona	nĩ ndĩroona
'see'	'I see'
kũruga	nĩ ndĩraaruga
'cook'	'I am cooking'
gũtuma	nĩ ndĩraatuma
'sew'	'I am sewing'
gũtheka	nĩ ndĩraatheka
'laugh'	'I am laughing'
kuuma	nĩ ndĩroima
'leave'	'I am coming out'
kũũria	nĩ ndĩrooria
'ask'	'I am asking'

For the prefixes used on this form of the verb, go back to Table 2 for the forms of ndĩraathiĩ. So now you can answer the question: ũreeka atĩa?

nĩ ndĩraathooma ibuku rĩrĩ

'I am reading this book'

If you want, you can emphasize the verb, using our friend the infinitive:

Gĩtaũ nĩ kwandĩka araandĩka

'Gĩtaũ is writing'

The infinitive comes in between the nĩ and the verb.

C. It is worth stopping to say a word about this nĩ. We put it into the first quarter and never said anything about it. It looks like the _nĩ_ of _nĩ mwega_, but it doesn't change for me and you, and does not seem to mean the same.

What it is is a particle used most of the time with affirmative verbs. It doesn't get translated at all. But you do have to know a couple of things about it.

First, never leave it off the front of the verb if there isn't another word coming after the verb:

mũthuuri ũcio nĩ araatheka
'that elder is laughing'

Second, never put it on if the verb is followed by one of the interrogative words, such as _atĩa_ 'how', _rĩ_ 'when', _nĩkĩ_ 'why', _kĩ_ 'what', _kũ_ 'where', _ha_ 'where', etc:

ũraathiĩ kũ?
'where are you going?'

ũraaruga kĩ?
'what are you cooking?'

ũrĩmaga rĩ?
'when do you usually cultivate'

In answering these, if we fill in the what/where/why blank with an answer following the verb, _nĩ_ is usually also omitted:

ndĩraathiĩ Chicago
'I am going to Chicago'

It can also be omitted if you want to put a bit of contrastive emphasis on a following word:

tũhandaga mbembe

'we plant *corn*'

Instead of roses, we may assume.

And, as was just demonstrated, we can put the infinitive between *nĩ* and the verb to emphasize the action.

D. One more thing for this quarter. In English, we have a lot of two-part verbs. These will often have different meanings from the basic verb. Consider 'pass', 'pass on', and 'pass out'. Kikuyu also has two-part verbs with specialized meanings.

nĩ ndĩreekĩra nguo

'I am getting dressed'

nĩ ndĩraina ndaaci

'I am dancing'

nĩ ndĩroina ngũ

'I am gathering firewood'

nĩ ndĩraataha maaĩ

'I am fetching water'

nĩ ndĩraataha indo

'I am raiding cattle'

nĩ ndĩraanyua mbakĩ

'I am taking snuff'

nĩ ndĩraaruta wĩra

'I am working'

nĩ ndĩraatwara ngaari

'I am driving'

The verb part of these examples may have what to the English-speaking mind seems an unrelated meaning, or be ambiguous. *Kũina* alone may be either sing or dance. *Kũruta* alone is to bring out or to teach. *Gũtwara* is to carry. *Kũnyua* is to drink. The following noun specifies the action.

Even some verbs without specialized meanings prefer to have a following noun. One can say *nĩ ndĩraarĩa*, but better:

nĩ ndĩraarĩa irio

'I am eating food'

These extra bits on the phrasal verb don't affect their behavior much - they just go at the end like objects, ahich they mostly are. They do have an effect on the emphasizing use of *nĩ*, though. Instead of emphasizing with the infinitive after *nĩ*, one is more likely to emphasize by dropping the *nĩ*:

ndĩroina ngũ

'I'm gathering firewood'

Since *ngũ* is strictly speaking a noun following the verb, this is an acceptable answer to *ũreeka atĩa*? The same applies in the Habitual, of course.

Initial Drill:

a. Let the students act out some simple activity, asking *ndĩreeka atĩa?*, while the others try to guess the answer. It might pay to arrange this by handing the student an instruction card specifying the activity, unless the students are very advanced or very unimaginative.

b. A pure routine drill, but we need some such. Have each student sing out, for example, *nĩ ndĩraathooma ibuku*, while the others respond (scornfully?) *ũthoomaga ibuku rĩu o mũthenya*. This will help build the connection between habitual and base stems.

Summary of the Second Quarter:

Present Continuous

Use of *nĩ*

Phrasal Verbs

Patterns:

P - raa - V - a	Present continuous
(NOUN PHRASE) nĩ VERB (NOUN PHRASE)	unemphatic affirmation
(NOUN PHRASE) VERB (NOUN PHRASE)	post-verbal emphasis
(NOUN PHRASE) nĩ INFINITIVE VERB (NOUN PHRASE)	verbal emphasis

Third Quarter: Future Action

A. Expression of the Future in Kikuyu is rather complex, and in this short conversational course we cannot tell you everything. So we are going to give you only the one Future, which is officially the Far Future. It is safe to use it in talking about any time after tomorrow morning, but you really should not use it for things you plan to do today. Today's future is handled another way, but we won't be giving it to you here. You'll have to pick it up elsewhere.

As the examples and Table 4 show, the Far Future is very like the Present Continuous, except that the *-raa-* is replaced by *-kaa-*. There are just two things to watch out for. First, the first person singular is different:

nĩ ngaathiĩ rũũciũ
'I will go tomorrow'

And secondly, you have to watch out for the same old *k/g* effect of Dahl's Law. We will keep on running into that, unfortunately. Here are some examples to chew on:

kwaria	ũkaaria rĩ?
'talk'	'when will you talk?'
kũbundithia	ũkaabundithia rĩ?
'teach'	'when will you teach?'
gũcooka	ũgaacooka rĩ?
'return'	'when will you return?'
kwenja	ũkeenja rĩ?
'dig'	'when will you dig?'
kũhonoka	ũkaahonoka rĩ?
'escape'	'when will you escape?'

gũikũrũka	ũgaikũrũka rĩ?
'go down'	'when will you go down?'
gwĩtĩkia	ũgeetĩkia rĩ?
'agree'	'when will you agree?'
gũkua	ũgaakua rĩ?
'die'	'when will you die?'
kũmenya	ũkaamenya rĩ?
'know'	'when will you know?'
kũniina	ũkaaniina rĩ?
'finish'	'when will you finish?'
kũng'ũrĩka	ũkaang'ũrĩka rĩ?
'be annoyed'	'when will you be annoyed?'
kũnyoota	ũkaanyoota rĩ?
'be thirsty'	'when will you be thirsty?'
guota	ũgoota rĩ?
'bask'	'when will you bask?'
kũririkana	ũkaaririkana rĩ?
'remember'	'when will you remember?'
gũtonga	ũgaatonga rĩ?
'get rich'	'when will you get rich?'
gũtheka	ũgaatheka rĩ?
'laugh'	'when will you laugh?'
kuumagara	ũkoimagara rĩ?
'go out'	'when will you go out?'

kũũra	ũkoora rĩ?
'get lost'	'when will you run away?'

Notice that if the infinitive has *g*, so will the future marker. If it has *k*, the future marker is *-kaa-*.

Table 4: Far Future

	Gũthiĩ	Kũrĩma	Kwendia
1s	ngaathiĩ	ngaarĩma	ngeendia
2s	ũgaathiĩ	ũkaarĩma	ũkeendia
1p	tũgaathiĩ	tũkaarĩma	tũkeendia
2p	mũgaathiĩ	mũkaarĩma	mũkeendia
I	agaathiĩ	akaarĩma	akeendia
II	magaathiĩ	makaarĩma	makeendia
III	ũgaathiĩ	ũkaarĩma	ũkeendia
IV	ĩgaathiĩ	ĩkaarĩma	ũkeendia
V	rĩgaathiĩ	rĩkaarĩma	rĩkeendia
VI	magaathiĩ	makaarĩma	makeendia
VII	gĩgaathiĩ	gĩkaarĩma	gĩkeendia
IX	ĩgaathiĩ	ĩkaarĩma	ĩkeendia
X	igaathiĩ	ikaarĩma	ikeendia
XI	rũgaathiĩ	rãkaarĩma	rũkeendia
XII	tũgaathiĩ	tũkaarĩma	tũkeendia
XIII	gagaathiĩ	gakaarĩma	gakeendia

B. The Far Future is used in the same way as other tenses. Same subject prefixes, same rules on the use of *nĩ*, just different time specification. We would be remiss, however, if we failed to point out to you that you do have an option in takling about the future, even with the restricted range of grammer we are giving you. For one thing, you can use the Present Continuous as a future, if the time is specified:

ũreeka atĩa mwaka ũngĩ?

'what are you doing next year?'

The implication is that you're planning it now. We don't recommend using this too often, though.

You can also use the Present Continuous of gũthiĩ 'go' to give a future:

Kamau nĩ araathiĩ gũthooma

'Kamau is going to read'

This is ambiguous - he may actually be traveling, or it can be like the English 'going to'. With this, if you had to, you can do futures for today. Better than nothing. It sounds very English, but seems not to be a borrowed usage.

Summary of the Third Quarter:

Far Future

Use of Present for Future

Patterns:

P - kaa - V - a	Far Future
(NOUN PHRASE) (nĩ) P-raathiĩ INFINITIVE	Future (with intent)

Fourth Quarter:

A. We've given you a lot. We want to keep this last bit short. Relative clauses. If you don't know what they are, go read Essay 4, then come back. Right. Now you know we are talking about sentence-like things that are used as adjectives. They are simple to do. Drop the nĩ, put (usually) a demonstrative pronoun on the front, and that is about it:

irio iria ndĩraaruga kũrĩa nĩ nyama
'the food which I am cooking is meat'
atumiia arĩa marugire irio ici maraathiĩ kũ?
'where are the women who cooked this food going?'

There is only one special rule to remember, besided dropping the nĩ. If the subject is one human being, in the class with ũyũ, and the subject is the same as the noun being modified, as below:

mũrutwo ũrĩa ũraathikĩrĩria nĩ Gathoni
'the student who is listening is Gathoni'

But:

mũrutwo ũrĩa araathikĩrĩria nĩ Kamau
'the student she is listening to is Kamau'

With ũ-, the mũrutwo is the same as the listener. With a-, the mũrutwo is the one who is heard. This is only possible in this class, though.

B. The relative form is also used when there is a noun or pronoun preceding the verb and preceded by *nĩ*. This is usual in questions and for emphasis:

nĩ kĩ mũreenda?

'what do you want?'

nĩ Kamau ũraathiĩ cukuru

'it is Kamau who is going to school'

nĩ ibuku rĩrĩ ndĩraathooma

'*this* book is the one I am reading'

nũũ ũkaarĩma?

'who is going to cultivate?'

Of course, *nũũ* is a contraction of *nĩ* *ũũ*, but nobody uses the uncontracted form any more. Notice that in these cases we don't use the demonstative.

C. The verb 'to be' (so to call it) is different. Firstly, remember the *r*, so you can have either:

mũrutwo ũrĩa wĩ kĩraathi-inĩ nĩ mũũgĩ

'the student who is in the class is smart'

Or:

mũrutwo ũrĩa ũrĩ mũgũnda nĩ araarĩma

'the student who is in the field is cultivating'

So far so good. But also, remember that in equating things we use *nĩ* in the third person? Well, in the relative, this changes to be just like being at a place:

mũthuuri ũyũ nĩ mwarimũ

'this man *is a teacher*'

mũthuuri ũrĩa wĩ mwarimũ nĩ arutanaga

'a man *who is a teacher* teaches'

This will take a bit of practice. It is all because *nĩ* is not allowed in relatives at all.

Initial Drill:

a. Let each student again announce his profession. Then ask such questions as *nũũ ũrutanaga*? Have each ststement include a relative verb.

b. Try chaining. Begin: *mũtumiia ũyũ nĩ araaruga*. Then add another activity, making the first relative: *mũtumiia ũrĩa ũraaruga nĩ araatheka*. On to *mũtumiia ũrĩa ũraatheka nĩ araathooma*. And so forth.

c. Try another type of chain: *mũrutwo ũrĩa nĩ athoomaga*. Change: *mũrutwo ũrĩa ũthoomaga nĩ araathiĩ cukuru*. Then: *mũrutwo ũrĩa ũraathiĩ cukuru nĩ akeeruta*. Next: *mũrutwo ũrĩa ũkeeruta nĩ anyuaga haniini*. In other words, back to the Habitual. And so on around.

Summary of the Fourth Quarter:

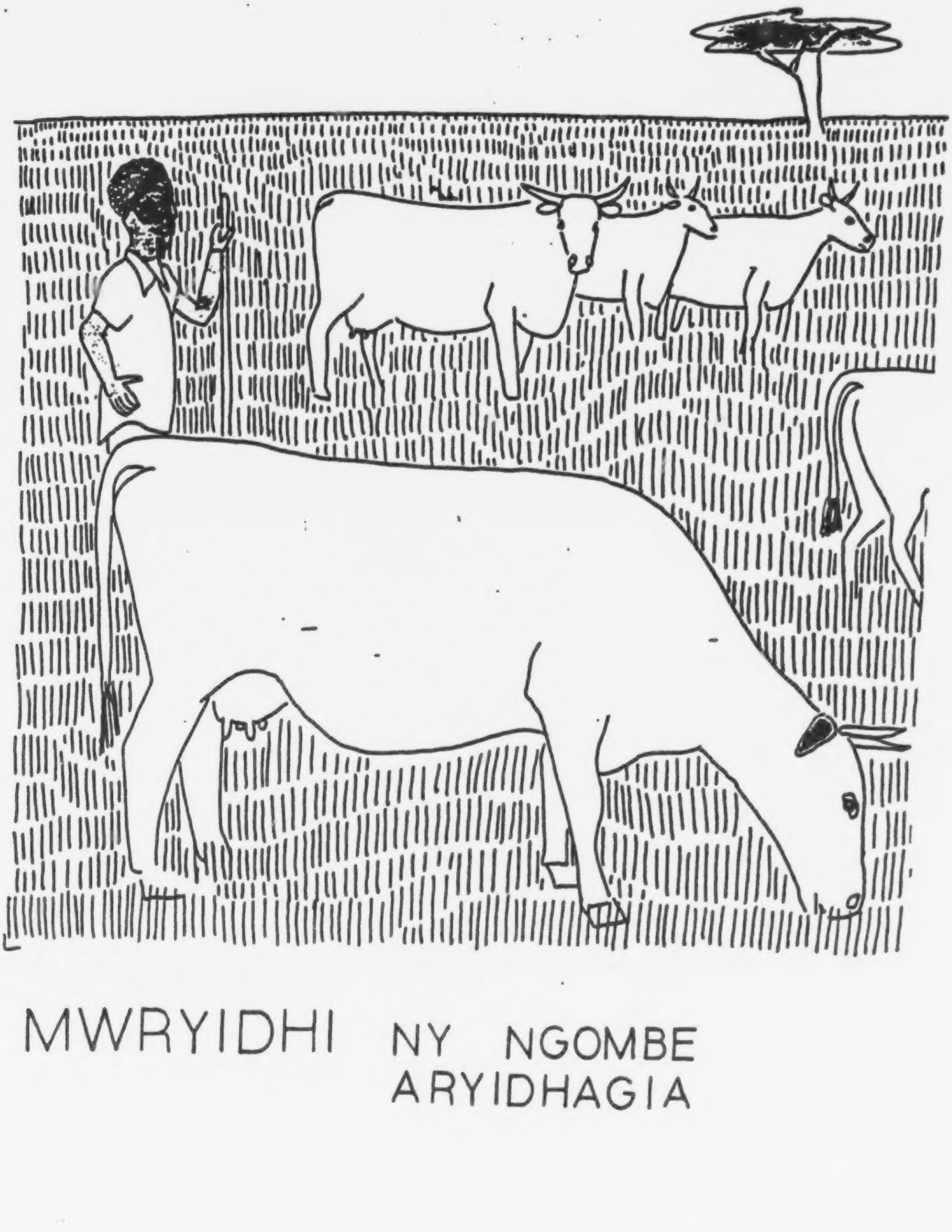
Relative Clauses

Interrogatives

Patterns:

(NOUN PHRASE) P-rĩa RELATIVE CLAUSE	the ______ which ______
nĩ kĩ RELATIVE CLAUSE	what is it that ________?

nũũ RELATIVE CLAUSE	who is it that ________?
nĩ NOUN PHRASE RELATIVE CLAUSE	it is _____ that _______.



MWRYIDHI NY NGOMBE
ARYIDHAGIA

Unit 4

Drill 1

Answer the question using the job-title given on your worksheet.
Example: a. ũrutaga wĩra ũrĩkũ?
b. ndĩ mũrutani
a. mũrutaga wĩra ũrĩkũ?
b. tũrĩ arutani

1. ũrutaga wĩra ũrĩkũ?

mũrĩmi

2. ũrutaga wĩra ũrĩkũ?

mwarimũ

3. ũrutaga wĩra ũrĩkũ?

mũrutwo

4. ũrutaga wĩra ũrĩkũ?

mũũthigari

5. ũrutaga wĩra ũrĩkũ?

mũteti

6. ũrutaga wĩra ũrĩkũ?

mũnene

7. ũrutaga wĩra ũrĩkũ?

ndereba

8. ũrutaga wĩra ũrĩkũ?

ndagĩtaarĩ

9. ũrutaga wĩra ũrĩkũ?

buundi

10. ũrutaga wĩra ũrĩkũ?

mũhunjia

Drill 2

Answer the questions, using the Present Habitual of the verbs given in your worksheet.

Example: a. niĩ ndĩ mũrutani, njĩkaga atĩa?
b. wee ũrutaga andũ.

1. Kamande nĩ buundi, eekaga atĩa?

gũthondeka mĩtokaa

2. Wanjikũ na Nduuta nĩ matereba, meekaga atĩa?

gũtwara mbaathi

3. we wĩ mwarimũ, wĩkaga atĩa?

kũrutana

4. Gĩtaũ nĩ mũnene, eekaga atĩa?

gũtungatĩra andũ

5. niĩ ndĩ mũteti, njĩkaga atĩa?

gũtetera andũ

6. Kahũũni na Mũũrage, meekaga atĩa?

gũthooma

7. Gĩtaũ na Njooki nĩ aathigari, meekaga atĩa?

kũgitĩra andũ

8. Kaniini na ndagĩtaari eekaga atĩa?

gũthondeka arwaru

9. baaba nĩ mũhunjia, eekaga atĩa?

kũhunjia ndũmĩrĩri njega

10. arĩa nĩ arĩmi, meekaga atĩa?

gũkũria irio

Drill 3

Answer the question, supplying the places given on the worksheet.
Example: a. ũrĩmaga kũ?
b. nĩmaga mũgũnda

1. ũhunjagia kũ?

makanitha-inĩ

2. ũthambagĩra kũ?

rũũĩ-inĩ

3. ũthoomaga kũ?

mũũbea

4. ũthoomagĩra kũ?

Gĩcũa-inĩ

5. ũrĩĩaga kũ?

mũkaawa

6. ũceeraga kũ?

gwa taata

7. ũthiaga kũ?

kũrĩithia

8. ũnyuaga kũ?

gwa guuka

9. ũtiindaga kũ?

wĩra-inĩ

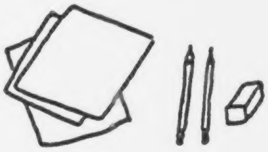
10. ũtũũragĩra kũ?

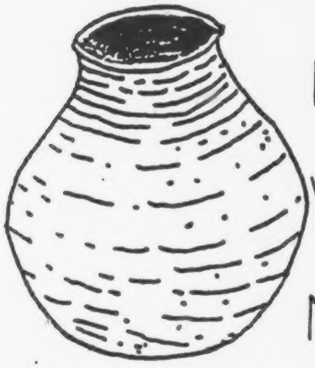
mũrĩmo

Drill 4

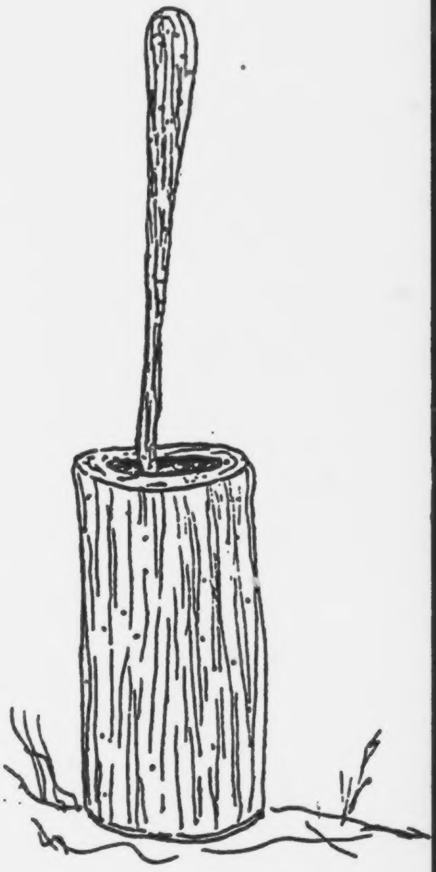
Answer the questions by replacing ũrĩkũ with the professional name derived from the title.
Example: a. mũrĩmi arutaga wĩra ũrĩkũ?
b. mũrĩmi arutaga wĩra wa ũrĩmi.

1. buundi arutaga wĩra ũrĩkũ?
2. arutani marutaga mawĩra marĩkũ?
3. mũũthigari arutaga wĩra ũrĩkũ?
4. mũteti arutaga wĩra ũrĩkũ?
5. mũnene arutaga wĩra ũrĩkũ?
6. matereba marutaga mawĩra marĩkũ?
7. mandagĩtaarĩ marutaga mawĩra marĩkũ?
8. ahunjia marutaga mawĩra marĩkũ?
9. mũrutwo arutaga wĩra ũrĩkũ?
10. mwarimũ arutaga wĩra ũrĩkũ?





AAGYKWYW
MARUTAGA
WYRA WRYKW
NA INDO ICI?



Drill 5

Answer the question using the Present Continuous of the verb given in your worksheet.
Example: a. ũreeka atĩa?
b. nĩ kũrĩma ndĩraarĩma

1. Kamau ũreeka atĩa?

kũrutana

2. mwana areeka atĩa?

gũthaaka

3. mũreeka atĩa arutwo?

gũthooma

4. aa Wairimũ mũreeka atĩa?

kũina

5. gĩtonga kĩreeka atĩa?

kwĩgooca

6. Mũrĩgĩ areeka atĩa?

kũhanda

7. Njeeri areeka atĩa?

kũhunjia

8. Mũthoni ũreeka atĩa?

gwĩthamba

9. andũ aya mũreeka atĩa?

kũhooya

10. mareeka atĩa andũ aya?

gũteta

11. Njũgũna areeka atĩa?

gwĩtĩĩa

12. mũriĩu ũyũ ũreeka atĩa?

    kũnyua

13. ũreeka atĩa, taata?

    kũruga

14. aa Njoroge mũreeka atĩa?

    kũrĩa

15. Mũngai na Waithĩra mareeka atĩa?

    gwaka

16. Kaniini na Kariũki mareeka atĩa?

    kũrĩra

17. cũũcũ na guuka mũreeka atĩa?

    gũthĩnjĩra

18. we na we mũreeka atĩa?

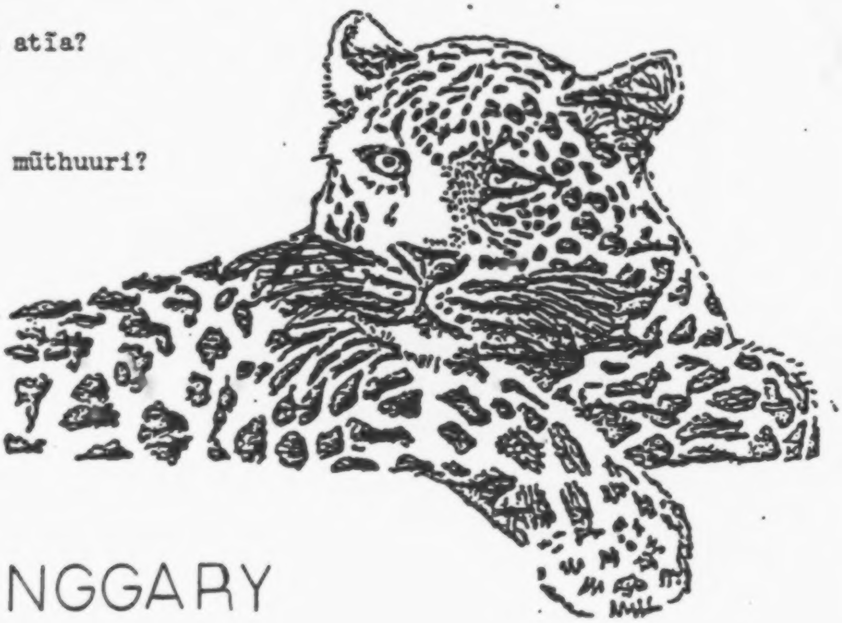
    kwandĩka

19. Joani areeka atĩa?

    gũthinga

20. ũreeka atĩa, mũthuuri?

    kwenja



NGGARY

Drill 6

Answer the questions in the Future, using the verbs given in your worksheet. Mind your k̲s and g̲s.

Example: a. ũgeeka atĩa rũũciũ?
b. rũũciũ nĩ kũrĩma ngaarĩma.

1. mwarimũ ũgeeka atĩa rũũciũ?

kũrutana

2. Kamau ageeka atĩa rũũciũ?

gũthaaka

3. rũũciũ ũgeeka atĩa?

gũthooma

4. andũ, mũgeeka atĩa rũũciũ?

kũhanda

5. Wanjirũ ageeka atĩa rũũciũ?

gũtuma

6. Kamau ageeka atĩa kiumia gĩkĩ gĩĩgũũka?

kũrĩithia

7. Njoroge na Mwaũra mũgeeka atĩa ooke?

gwaka

8. airĩĩtu na aanake mũgeeka atĩa rũũciũ?

gũthinga

9. mũtumiia ũyũ. ũgeeka atĩa ooke?

gũcimba

10. ũgeeka atĩa rũũciũ mũkũrũ?

gũthiĩ

11. Njogu ageeka atĩa ooke?

kũhunjia

12. mũgeeka atĩa kiumia gĩkĩ gĩĩgũũka?

gũteta

13. ategi mageeka atĩa mwaka ũyũ ũgũũka?

kũhuurũka

14. mũreeka atĩa rũũciũ?

kũina

15. areeka atĩa ooke?

kũũmbũka

16. rũũciũ athĩĩni mareeka atĩa?

gũthũkũma

17. mũreeka atĩa mwaka ũngĩ?

gũthaama

18. Kamande mwaka ũngĩ ũgeeka atĩa?

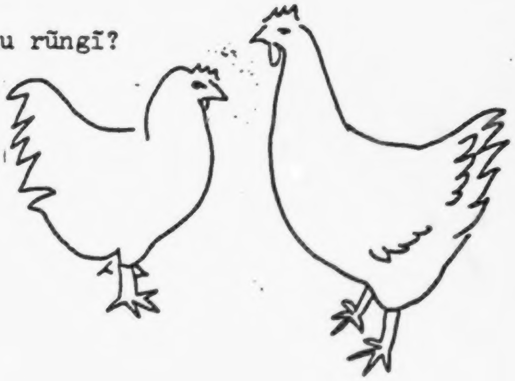
kũinũka

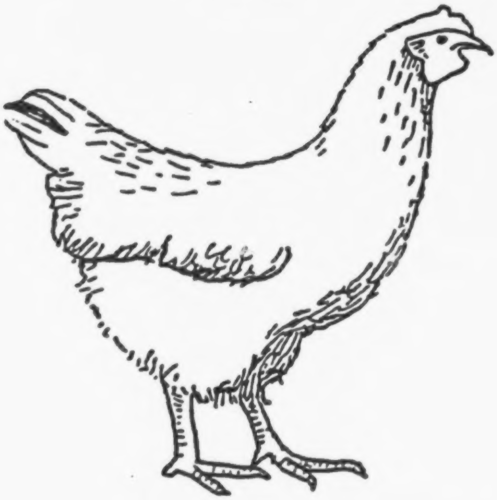
19. taata areeka atĩa mũũthĩ ũngĩ?

kuongia

20. cũũcũ na maama mũreeka atĩa rũũciũ rũu rũngĩ?

kũgetha





Drill 7

Answer the questions, using the names supplied on your worksheet.

Example: a. nũũ ũraaruga?
b. nĩ Kamau ũraaruga

1. nũũ ũraathoomithia?

Ndirangũ

2. nĩ ũrĩkũ ũraaria?

mwarimũ Wamaitha

3. nũũ ũraarĩra?

kairĩĩtu kau

4. nĩ a maraathaaka?

ciana

5. nĩ arĩkũ maraathiĩ?

aa Njeeri

6. nũũ na ũ maraathooma?

Njenga na Gathoni

7. nũũ ũraahũũrwo?

Gatheru

8. nĩ a mareeruta?

arutwo

9. nũũ ũreendia indo?

Njoroge

10. nũũ ũraarĩma?

Wacũ

Drill 8

Answer the question supplying the appropriate title.
Example: a. nũũ ũrutanaga?
b. nĩ mũrutani ũrutanaga

1. nũũ ũrĩmaga?

mũrĩmi

2. nĩ a marĩmaga?

arĩmi

3. nũũ ũhunjagia?

mũhunjia

4. nĩ a mathoomaga?

athoomi

5. nũũ ũinaga?

mũini

6. nĩ a marĩaaga?

arĩi

7. nũũ ũiyaga?

mũici

8. nĩ a mathiiaga?

mathii

9. nũũ ũtuaga?

mũtui

10. nũũ ũteng'eraga?

mũteng'eri

Drill 9

Answer with the information on your worksheet.
Example: a. nũũ ũgooka rũũciinĩ?
b. nĩ mũrutani ũgooka rũũciinĩ.

1. nĩ a magooka kiumia kĩu gĩĩgũũka?

arutani

2. nĩ ũrĩkũ ũgaathiĩ rũũciũ?

ũrĩa

3. nũũ ũkaarĩma ooke?

Kamotho

4. nĩ arĩkũ magaathiĩ rũũciũ rũu rũngĩ?

arĩa

5. nĩ a makaaria kiumia?

mũnene na mwarimũ

6. nũũ ũkaahunjia Thabatũ?

baaba

7. nũũ na ũ magaathambĩra iria-inĩ?

Mũũrage, Gathoni, Wambũi na Njekehu

8. nũũ ũkaarĩma mweri ũcio ũngĩ?

mũingĩ

9. nĩ a magaathiĩ Rũraaya?

arutwo oogĩ

10. nĩ ũrĩkũ ũkeeruta Gĩkũyũ?

Peter

Drill 10

Change the Habitual to the Present Continuous.
Example: a. mũrĩmi nĩ arĩmaga
b. mũrĩmi nĩ araarĩma

1. mwana nĩ arĩraga

2. mũrutwo nĩ athiaga cukuru

3. Kamande nĩ aandĩkaga

4. mũtumiia nĩ arugaga

5. mũrutani nĩ araakaraga

6. kahĩĩ nĩ kahuraga

7. mwanake nĩ anyuaga njoohi

8. mũthuuri nĩ ahĩtaga

9. Kamau nĩ athiaga Gĩcuka

10. mũici nĩ amakaga

Drill 11

Change the Present to the Future.
Example: a. Kamau nĩ araathaka
b. Kamau agaathaaka

1. mũici nĩ araiya

2. mwana nĩ araarĩra

3. Kamau nĩ araarĩma

4. maitũ nĩ araaruga

5. mũthuuri nĩ araaciira

6. kahĩĩ nĩ karaarũa

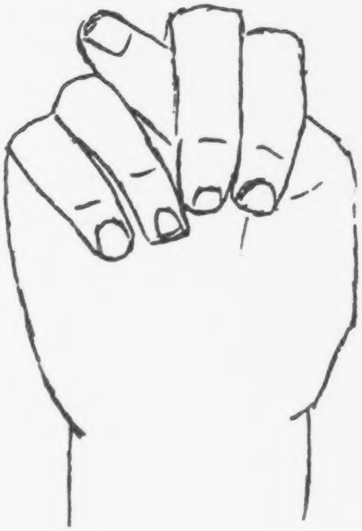
7. mũtumiia nĩ araina

8. Njeeri nĩ araamaka

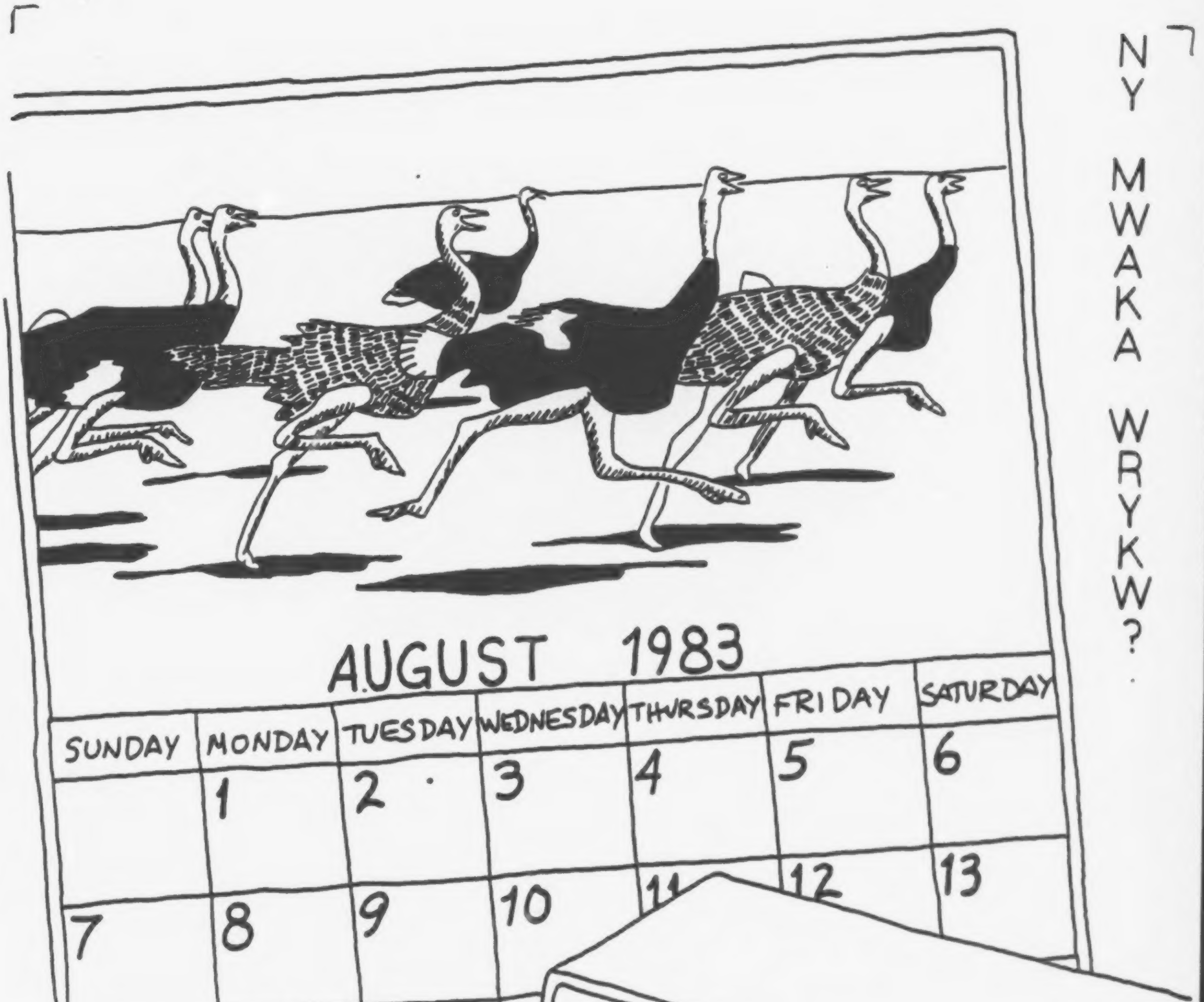
9. baaba nĩ araarĩithia

10. mũrutwo nĩ araathooma

GYCUNJY GYA GATAANO



IDHAANO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NY MWAKA WRYKW?

NY DHAA CIIGANA?

First Quarter: Accentuating the Negative

A. In English we don't really have any negative verbs. We get a few things like 'isn't' and 'doesn't' and 'hasn't' and 'can't'. But we do not these days say 'No, I thinkn't that that is true.'. In Kikuyu, most verb forms can be made negative. Certainly all of those we have had so far.

In English, we adjust the end of the verb, by putting - -n't on, at least with the few verbs that allow this. So what happens in Kikuyu? You guessed it. We change the front of the verb:

mũrutani ndarĩ cukuru-inĩ
'the teacher is not in the school'
ndithoomaga mabuku macio
'I don't normally read those books'
tũtiraarĩma mũgũnda
'we are not cultivating the field'
ciana itikaandĩka marũa
'the children won't write letters'

If you look closely at Table 5 you will observe that the shape of the negative prefix varies according to who is the subject. If you want to try to figure out how the prefix goes, nd- is used where the subject prefix normally starts with a vowel, except in Class 10. -ti- is put after the subject prefix everywhere else. By the way, notice that the r of ndirĩ etc., never drops, though in the affirmative it usually does.

Table 5: Negative Verbs:

	'be at'	Pres. continuous	Pres. Habitual	Far future
1s	ndirĩ	ndiraarĩma	ndirĩmaga	ndikaarĩma
2s	ndũrĩ	ndũraarĩma	ndũrĩmaga	ndũkaarĩma
1p	tũtirĩ	tũtiraarĩma	tũtirĩmaga	tũtikaarĩma
2p	mũtirĩ	mũtiraarĩma	mũtirĩmaga	mũtikaarĩma
I	ndarĩ	ndaraarĩma	ndarĩmaga	ndakaarĩma
II	matirĩ	matiraarĩma	matirĩmaga	matikaarĩma
III	ndũrĩ	ndũraarĩma	ndũrĩmaga	ndũkaarĩma
IV	ndĩrĩ	ndĩraarĩma	ndĩrĩmaga	ndĩkaarĩma
V	rĩtirĩ	rĩtiraarĩma	rĩtirĩmaga	rĩtikaarĩma
VI	matirĩ	matiraarĩma	matirĩmaga	matikaarĩma
VII	gĩtirĩ	gĩtiraarĩma	gĩtirĩmaga	gĩtikaarĩma
IX	ndĩrĩ	ndĩraarĩma	ndĩrĩmaga	ndĩkaarĩma
X	itirĩ	itiraarĩma	itirĩmaga	itikaarĩma
XI	rũtirĩ	rũtiraarĩma	rũtirĩmaga	rũtikaarĩma
XII	tũtirĩ	tũtiraarĩma	tũtirĩmaga	tũtikaarĩma
XIII	gatirĩ	gatiraarĩma	gatirĩmaga	gatikaarĩma

B. One does not use nĩ with negative verbs. No, we cannot really tell you why. It just is not. And there is another difference not in meaning. The difference in meaning is just that between yes and no. But there is a difference in how we form the relative clauses. Must be - how can we throw away the *nĩ* if there is no *nĩ*?

Table 6 shows how - we turn the negative prefix into *-ta-*. This gives us, for example:

mũndũ ũrĩa ũtarĩmaga ndarĩaga

'Someone who doesn't cultivate doesn't eat'

arutwo arĩa matarĩ kĩraathi-inĩ matiraathooma

'the students who aren't in class are not reading'

mũrutani nĩ akaahũũra arutwo arĩa matiraathooma

'the teacher will beat the students who are not reading'

arutwo arĩa atakaahũũra nĩ magaathiĩ Gĩcuka

'the students he won't beat will go to Nairobi'

We see that here the prefix problem of the non-relative negative is simplified, and that the *ũ-*/*a-* alternation with the human beings of the *ũyũ* category is maintained.

Initial Drill:

a. Let a student carry out an action in front of the others and describe it step by step. If the student misstates the facts, the students who notice will cry out: *aaca*, *nĩ maheeni*, *ndũraathooma*, *nĩ* *kwandĩka* *ũraandĩka*. True statements, however, will be met with *ĩĩ*, *nĩ* *ma*, *nĩ* *ũraathooma*.

b. Spend some time just changing sentences from affirmative to negative and vice versa. Worth it.

c. Take the exercises from the Fourth Quarter of the preceding unit and do them again - in the negative.

Table 6: Negative Relative

	'be at'	Pres. continuous	Pres. habitual	Far future
1s	itarĩ	itaraarĩma	itarĩmaga	itakaarĩma
2s	ũtarĩ	ũtaraarĩma	ũtarĩmaga	ũtakaarĩma
1p	tũtarĩ	tũtaraarĩma	tũtarĩmaga	tũtakaarĩma
2p	mũtarĩ	mũtaraarĩma	mũtarĩmaga	mũtakaarĩma
I	atarĩ	ataraarĩma	atarĩmaga	atakaarĩma
II	matarĩ	mataraarĩma	matarĩmaga	matakaarĩma
III	ũtarĩ	ũtaraarĩma	ũtarĩmaga	ũtakaarĩma
IV	ĩtarĩ	ĩtaraarĩma	ĩtarĩmaga	ĩtakaarĩma
V	rĩtarĩ	rĩtaraarĩma	rĩtarĩmaga	rĩtakaarĩma
VI	matarĩ	mataraarĩma	matarĩmaga	matakaarĩma
VII	gĩtarĩ	gĩtaraarĩma	gĩtarĩmaga	gĩtakaarĩma
IX	ĩtarĩ	ĩtaraarĩma	ĩtarĩmaga	ĩtakaarĩma
X	itarĩ	itaraarĩma	itarĩmaga	itakaarĩma
XI	rũtarĩ	rũtaraarĩma	rũtarĩmaga	rũtakaarĩma
XII	tũtarĩ	tũtaraarĩma	tũtarĩmaga	tũtakaarĩma
XIII	gatarĩ	gataraarĩma	gatarĩmaga	gatakaarĩma

Summary of the First Quarter:

Negative Verbs

Negative Relative

Patterns:

nd-P-rĩ / P-ti-rĩ	Be at (negative)
P-ta-rĩ	Be at (negative relative)
nd-P-raa-V-a / P-ti-raa-V-a	Present continuous negative

P-ta-raa-V-a	Present continuous negative relative
nd-P-V-aga / P-ti-V-aga	Present habitual negative
P-ta-V-aga	Present habitual negative relative
nd-P-kaa-V-a / P-ti-kaa-V-a	Far future negative
P-ta-kaa-V-a	Far future negative relative

Second Quarter: Your Wish is My Command

A. If you see that the students are not reading (matiraathooma) or that the workers are not working (matiraaruta wĩra), what do you do? No, you do not stop work and join them. No, you don't. Not every time. You tell them to get to work. Of course you do. We already know how to do that for a few verbs. Remember? Like he, twara, ikũrũka. This is so simple it is embarrassing. Just take the infinitive, remove the kũ- or whatever, and you have it:

kwandĩka	ta andĩka
'to write'	'write'
kũhaata	ta haata
'to sweep'	'sweep'
gũthiĩ	ta thiĩ
'to go'	'go'
gũũka	ta ũka
'to come'	'come'

As we said, ridiculous. A slight difference with reflexive verbs. These are verbs like *gwĩciiria*, *kwĩruta*, and some others, which have a prefix *-i-*. These are not generally used in the imperative. Instead, one usually uses the Subjunctive:

gwĩciiria 'to think'	wĩciirie 'think'
kwĩruta 'to learn'	wĩrute 'learn'
kwĩhitha 'to hide'	wĩhithe 'hide'

Watch out, though; not all verbs starting with *ĩ* are really reflexive:

gwĩta 'to call'	ĩta ciana 'call the children'

You all remember, of course, how to make a command plural:

thiĩ 'go'	thiĩ-i
ũka 'come'	ũka-i
ririkana 'remember'	ririkana-i

Just stick *-i* on the end.

B. Oh, we can't sneak anything by you. You caught that bit about the Subjunctive. Well, we did show you a bit about the Subjunctive back in the bit about asking directions. It works just like the habitual, only instead of *-ag-* on the end it changes the final *-a* of the infinitive to *-e*. Of course, if the infinitive doesn't end with an *-e* we don't change the vowel. See Table 7.

The Subjunctive has a lot of useful functions. It can be used in commands. We already saw that in *wĩrute*. And it is always used when we have a series of commands:

ruga irio, ũrĩe, na ũthambie thaani
'cook food, eat, and wash the dishes'

reehe-i njoohi mũnyue
'bring beer and drink'

It is also used when you are telling someone else to do something:

nĩ ndĩreenda wandĩke marũa
'I want you to write letters'

This may be contrasted with

nĩ ndĩreenda kwandĩka marũa
'I want to write letters'

The rule says, if you are trying to do it yourself, use the infinitive - anyone else, use the subjunctive. Practice that a lot because it is not the way most of English does it.

Notice in the Table, by the way, that in the First Person Singular the prefix is different with reflexives alresdy. No real difference in usage.

C. But what if you want to tell someone not to do a thing?

For any sort of negative command or request, you use the Negative Subjunctive. As you can see from Table 7, this looks like the Negative Far Future except for the *-e* on the end. To give some examples:

ndũkaarĩme

'don't cultivate'

mũtigaathiĩ kĩrabu-inĩ

'don't go to the bar'

hũũra ciana itigaatheke athuuri

'beat the children so they can't laugh at the elders'

D. Oh, by the way, a small suggestion. Do not, please, try to use any subjunctive in a relative clause. They won't go. Try to imagine in English a sentence 'the person who so that he can eat is coming'. No, it won't fit. Also, you can't make a subjunctive or a command out of 'be at'. So let's not try it, right?

Initial Drill:

a. Improvise your own version of Simon Says. Warning - it will take some adaptation. If your students - or your teacher - should happen not to know the game, explain. If nobody at all knows it, pass on.

b. Give each student a series of commands; as they are performed, let another student describe the action in the Present Continuous.

Table 7: Subjunctive

	Affirmative			Negative
	Kũruga	Gwĩta	Kwĩruta	Kũruga
1s	nduge	njĩte	ndĩĩrute	ndikaaruge
2s	ũruge	wĩte	wĩrute	ndũkaaruge
1p	tũruge	twĩte	twĩrute	tũtikaaruge
I	aruge	eete	eerute	ndakaaruge
II	maruge	meete	meerute	matikaaruge
III	ũruge	wĩte	wĩrute	ndũkaaruge
IV	ĩruge	ĩĩte	ĩĩrute	ndĩkaarute
V	rĩrute	rĩĩte	rĩĩrute	rĩtikaaruge
VI	maruge	meete	meerute	matikaaruge
VII	kĩruge	gĩĩte	kĩĩrute	gĩtikaaruge
IX	ĩruge	ĩĩte	ĩĩrute	ndĩkaaruge
X	iruge	ciĩte	ciĩrute	itikaaruge
XI	rũruge	rwĩte	rwĩrute	rũtikaaruge
XII	tũruge	twĩte	twĩrute	tũtikaaruge
XIII	karuge	geete	keerute	gatikaaruge

Summary of the Second Quarter:

- Imperative
- Subjunctive
- Subjunctive as Consecutive
- Negative Subjunctive
- Reflexive Verbs

Patterns:

(ta) V-a-(-i)	Imperative
P-V-e	Subjunctive
nd-P-kaa-V-e / P-ti-kaa-V-e	Negative Subjunctive

Third Quarter: Necessity Knows No Law

A. Well, at least this unit is not going to be as big as the last. It may, of course, be at least as important. We simply want to talk some more about the Subjunctive in this quarter. And most of it is not truly new. The Subjunctive is mostly used for commands and suggestions. We already pointed out such uses as:

arutwo nĨ mareenda mwarimũ ainũke

'the students want the teacher to go home'

It will also be used for such inspiring appeals as:

nĨ tũthiĨ GĨcuka

'let's go to Nairobi'

In this use it is usually preceded by nĨ, though you can leave that off.

B. It can also be used in asking for advice:

njĨke atĨa?

'what should I do?'

nĨ wega tũruge njogu Ĩno?

'should we cook this elephant?'

And in giving advice:

nĩ wega arutwo mathoome wega

'the students ought to read well'

wega nĩ ũhe mũrutani mbeeca

'you ought to give the teacher money'

These have a tendency to include *nĩ wega* 'it is a good thing'. Of course we already met a restricted form of this usage, also in the directions segment.

C. But a man's gotta do what a man's gotta do. In Kikuyu we have a couple of ways to say 'must', which, interestingly, is literally 'just until I do it'. And, as you might have guessed from where we've put it, the Subjunctive is involved.

no mũhaka wĩrute Gĩkũyũ

'you have to learn Kikuyu'

no mũhaka atumiia marĩhe athũkũmi

'the women must pay the workers'

no nginya tũrĩme mũgũnda rũũciũ

'we've got to cultivate the field tomorrow'

no nginya mũici oore

'the thief must run away'

Initial Drill:

a. Let's start with the tasteless one first. Student one: *nĩ ndĩreenda ũthiĩ wandĩke rũbaaũ-inĩ*. Student two: *no nginya thiĩ nyandĩke rũbaaũ-inĩ*. Then do it. Repeat, varying the numbers involved and the activities.

b. Each student in turn states a problem such as baaba nĩ ahũũraga ciana o mũthenya. The others then provide sound advice, as wĩte aathigari mooke. Who knows, you may find solutions to some major life difficulties. Or not.

Summary of the Third Quarter:

Advice

Necessity

Use of the Subjunctive

Patterns:

nĩ P-V-e	Exhortation
nĩ wega SUBJUNCTIVE CLAUSE	_____ ought to _______
wega nĩ SUBJUNCTIVE CLAUSE	_____ ought to _______
no nginya SUBJUNCTIVE CLAUSE	_____ must ____________
no mũhaka SUBJUNCTIVE CLAUSE	_____ must ____________

Fourth Quarter: Time

A. This segment is just a pause to give you some temporal vocabulary. Not all of it, of course. But enough to go on with. Let's start with the big units:

mwaka ũyũ

'this year'

Right off, let's point out that combinations using these units can be found in the exercises, in the vocabularies, or given to you by your teacher. We will save space and just give you noun and demonstrative.

mweri ũyũ

'this month'

kiumia gĩkĩ

'this week'

Now, for the days and their parts we can use a variety. Regular nouns:

mũthenya ũyũ

'this day'

ũtukũ ũyũ

'this night'

rũũciinĩ rũrũ

'this morning'

hwaĩ-inĩ ũyũ

'this evening'

There are other parts of the day, but we'll spare you. Notice that two of these are basically locatives. Besides these, there are specialized adverbs:

ooke

'day after tomorrow'

rũũciũ

'tomorrow'

ũũmũũthĩ

'today'

rĩu

'now'

We'll spare you the ones for the past, since you have no past-tense verb forms.

B. Now let's fine-tune this: Month names are mostly a simple matter of counting, or stealing from English and/or Swahili. We will spare you the Anglo/Swahili versions, which you can make up yourselves easily enough. January and December seem to prefer the borrowed forms:

njanuarĩ
mweri wa keerĩ
mweri wa gatatũ
mweri wa kana
mweri wa gataano
mweri wa gatandatũ
mweri wa mũgwanja
mweri wa kanaana
mweri wa kenda
mweri wa ikũmi
mweri wa ikũmi na ũmwe
ndithemba

There is an older version of Kikuyu names, but these do not tie in (oh, what a surprise) to the standard calendar at all well. Also, there is considerable local variation. Ask several (preferably old) people to tell you about them sometime.

Days of the week are also mostly counting. Starting with

Monday (whose name means 'beginning'):

mũthenya wa mwambĩrĩrio

mũthenya wa keerĩ

mũthenya wa gatatũ

mũthenya wa kana

mũthenya wa gataano

njuuma

mũthenya wa kiumia

These names may vary, and may also be replaced with adapted Swahili or English words.

Last but not least, telling time on the clock. Those of you who remember Swahili will start to brace yourselves at this point. Yes, Kikuyu does it too. For the benefit of those who don't know about Swahili, Kikuyu time is exactly six hours different from English time. So if the clock says seven, Kikuyu says *thaa Ĩmwe* 'one hour'. A couple of the hours have special names, taken from Swahili.

thaa Ĩmwe

'seven o'clock'

thaa igĩrĩ

'eight o'clock'

thaa ithatũ

'nine o'clock'

thaa inya

'ten o'clock'

thaa ithaano

'eleven o'clock'

thaa ithaathatũ

'twelve o'clock'

thaathita

'twelve o'clock'

thaa mũgwanja

'one o'clock'

thaa inyaanya

'two o'clock'

thaa kenda

'three o'clock'

thaa ikũmi

'four o'clock'

thaa ikũmi na ĩmwe

'five o'clock'

thaa ikũmi na igĩrĩ

'six o'clock'

thinaacara

'six o'clock'

Specifically, thaathita and thinaacara are generally used only for noon and 6:00pm respectively. In fact thaathita has acquired the meaning of lunch:

nĩ ndĩreenda gũthiĩ kũrĩa thaathita

'I want to go eat lunch'

A further note of interest is that thaa means 'clock, watch, hour, time' so thaa mũgwanja could mean 'seven watches' as easily as 'one o'clock'.

To finish up:

nĩ thaa ciigana?

'what time is it?'

nĩ thaa igĩrĩ na nuthu

'it is 8:30'

Yes, nuthu means 'half'.

thaa mũgwanja rũũciũ nĩ ngaaruga irio

'I will cook at one o'clock tomorrow'

o mũthenya nyinũkaga thaa ikũmi na ĩmwe

'every day I come home at 5:00'

As you see, you can just throw the time in, before or after the main part of the sentence. Just don't, please, put it in between the verb and either the subject or the object. And that is all we have time for.

Initial Drill:

a. This is the standard one. Bring in a calendar and a large clock face, and sit there all telling time. Boring, isn't it? You're not supposed to tell the same person's fortune more than once a month or so, so why tell time more than once a day?

b. Let's get more interesting. Stand up, please (yes, you in the back row, the one trying to hide behind his book) and tell us all about your weekly routine. Details, now, even to what time of day you brush your teeth (gũkiinya magego), assuming you do.

c. Now make out a set of instructions for each other. Full range (thaa ithaano thiĩ nduka-inĩ ũgũre nyama) of commands. If you synchronize it right, and everyone follows orders, you can bring everyone together for another party if you're over the last one (we assume considerable cameraderie and cash - and time).

Summary of the Fourth Quarter:

Time Divisions

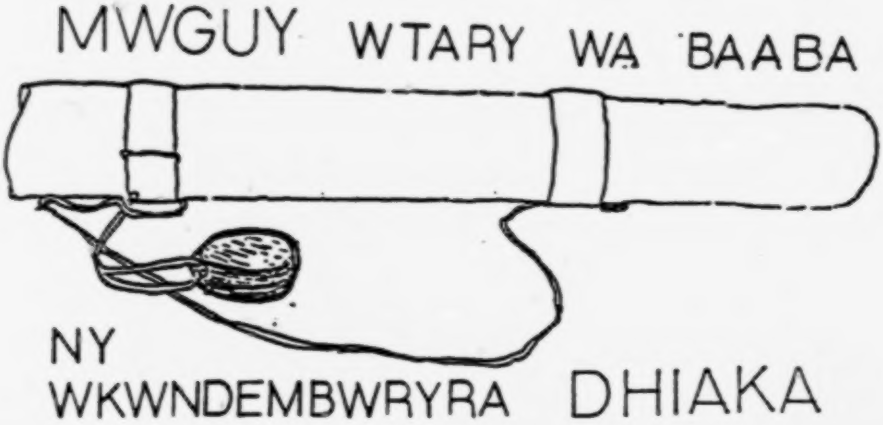
Month Names

Days of the Week

Telling Time

Patterns:

nĩ thaa ciigana?	what time is it?
nĩ thaa NUMBER	it is _____ o'clock

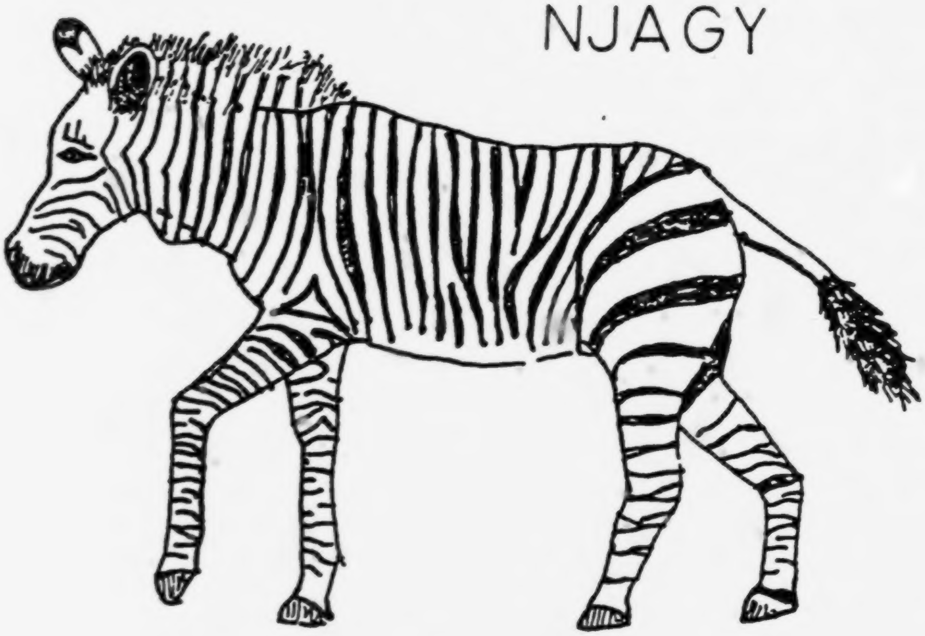


Unit 5

Drill 1

Given the sentence in the Present Continuous, change to negative.
Example: a. nĩ ndĩraaruga irio
b. ndiraaruga irio

1. Kamau nĩ areethamba maitho
2. we nĩ ũraathiĩ
3. inyuĩ nĩ mũraataha maaĩ
4. niĩ nĩ ndĩraaroota
5. ithuĩ nĩ tũraathambia indo
6. Warĩnga nĩ araaria
7. ciana nĩ iraarĩra
8. maitũ na cũũcũ nĩ maraarĩma mũgũnda
9. kaana nĩ karaanyua iria
10. o nĩ maraagũra cukaari



Drill 2

Given the sentence in the Present Habitual, change to the negative.
Example: a. mũrĩmi nĩ ahandaga mbembe.
b. mũrĩmi ndahandaga mbembe.

1. mũrutani nĩ arutaga arutwo Gĩkũyũ

2. niĩ nĩ thiiaga Gĩcuka

3. inyuĩ nĩ mũnyuuaga ũcũrũ

4. we nĩ ũkũragia mahũa

5. we nĩ arĩhaga thiirĩ

6. o nĩ matwaraga ngaari

7. Karibũ nĩ aakaga nyũmba

8. gĩtonga nĩ gĩthĩnjaga ng'ombe

9. taata na maama nĩ marĩithagia ngũkũ

10. maitũ nĩ araakaraga mũno

Drill 3

Given the sentences in the Far Future, change to negative.
Example: a. mũrutani nĩ agaathiĩ Gĩcuka rũũciũ.
b. mũrutani ndagaathiĩ Gĩcuka rũũciũ.

1. ndereba nĩ agaatwara ngaari ooke.

2. aa comba nĩ magaacimba kĩrooko

3. niĩ nĩ ngeethamba rũũciũ kĩrooko

4. ithuĩ nĩ tũgaataha maaĩ

5. gĩtonga nĩ gĩgaakorora rũũciũ

6. inyuĩ nĩ mũkaamaka mũno

7. o nĩ makaaruta mbeeca

8. we nĩ agaathooma kiumia

9. nĩ ngaakena mwaka mwerũ

10. kaana nĩ gakaahũũrwo nĩ nyina

Drill 4

Given the sentence,
a) replace with a negative
b) change to a third person statement
c) change the third person statement to a negative
Example: nī ndīreenda kūrīa
a) ndireenda kūrīa
b) Njeeri nī areenda ndīe
c) Njeeri ndareenda ndīe

1. nī ndīreenda kūgūra

2. nī tūreenda kūhura

3. nī ndīreenda gūtīīra

4. nī tūreenda kūbaara

5. nī ndīreenda kūhara

6. nī tūreenda gūkena

7. nī ndīreenda gūtwara

8. nī tūreenda gūthooma

9. nī tūreenda gūteng'era

10. nī ndīreenda kūhīmbīria

NY NDYREENDA WHAATE

NIY NDIREENDA KWHAATA

Drill 5

Given the question answer appropriately, using the verbs supplied on your worksheet.
Example: a. Kamau nī araarīma kana?
b. aaca ndaraarīma, nī gūthooma araathooma.

1. nī ndīraarigūo, kana?

kūmenya

2. nī araathiī?

kūhuurūka

3. Wacū na Koigi nī maraarīra?

gūthaaka

4. inyuī nī mūraakena, kana?

gūthirīka

5. we nī ūraandīka, kana?

kūina

6. mūrīmi nī athoomaga, kana?

kūhanda

7. inyuī nī mūnyuaga njoohi?

kūhunjia

8. ithuī nī tūinaga?

kwaria

9. we nī ūinūkaga, kana?

gūceera

10. o nī meethambaga, kana?

kwīhuura

11. inyuĩ mũkaaruta mbeeca, kana?

kũũngania

12. ithuĩ nĩ tũgaathiĩ, kana?

gũkoma

13. niĩ nĩ ngaatonga hihi?

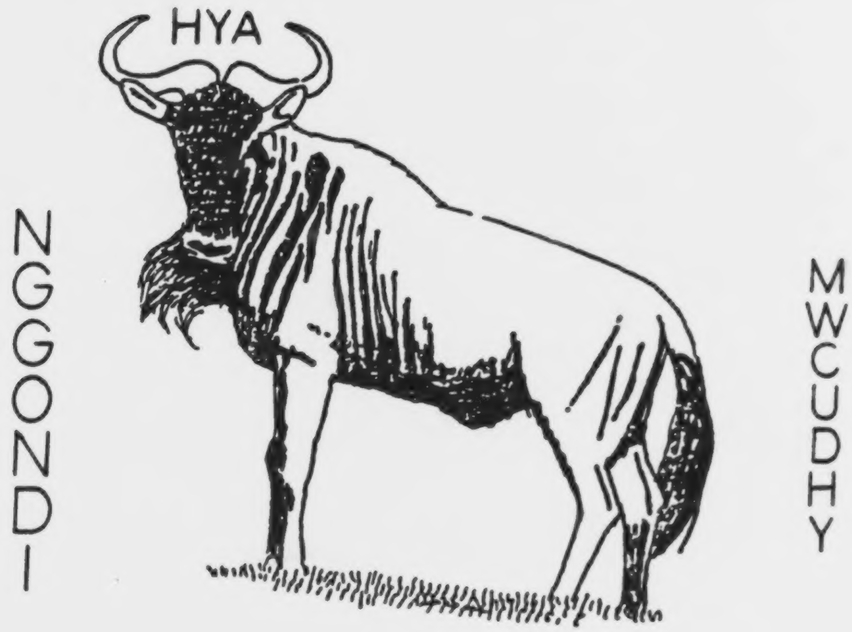
gũthĩĩna

14. o nĩ mageethambĩra, kana?

kũhura

15. we nĩ ũkeendia?

kũgũra

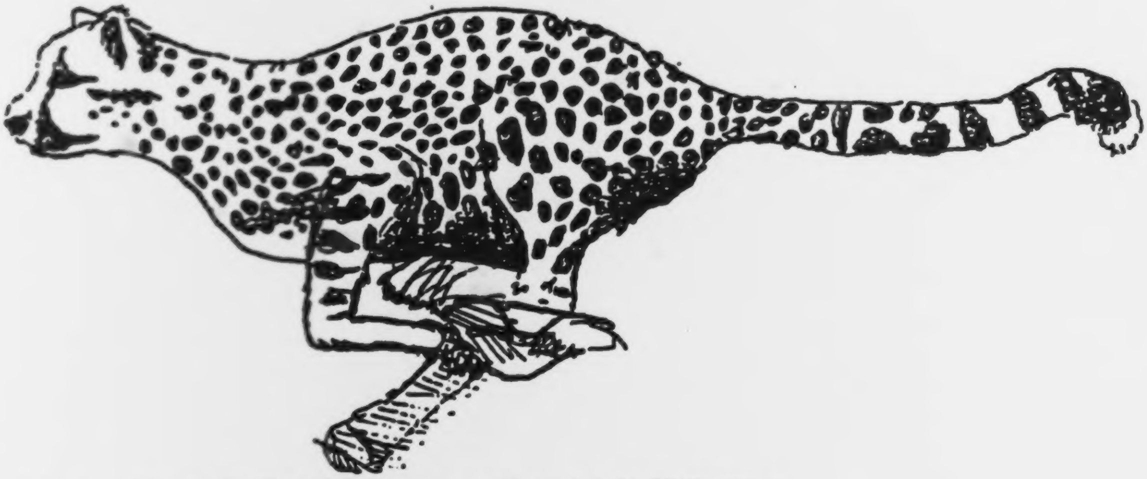

HYA
NGGONDI
MWCUDHY

Drill 6

Given the question, give an affirmative and a negative answer.

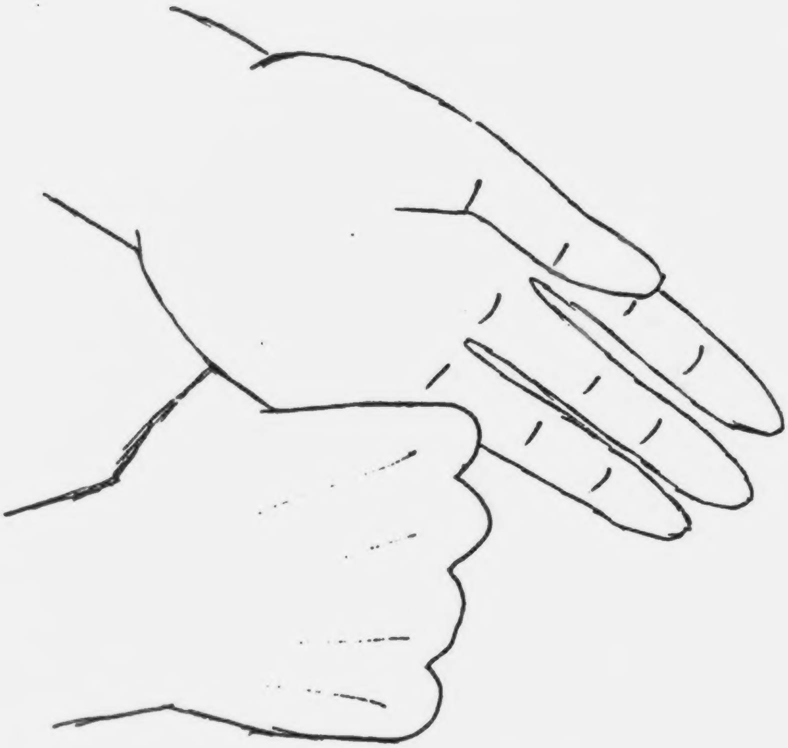
Example: a. nĩ ũreenda nĩme?
b. ĩĩ, rĩma
c. aaca, ndũkarĩme

1. maitũ nĩ ũkwenda ndũe?
2. nĩ ũreenda thiĩ?
3. nĩ mũũreenda nduge?
4. nĩ mũũkwenda njarie?
5. nĩ ũkwenda ndĩĩthambe?
6. nĩ ũreenda thoome?
7. nĩ ũreenda ngũrũke?
8. nĩ mareenda nyine?
9. nĩ areenda njuge?
10. nĩ ũreenda njũke?

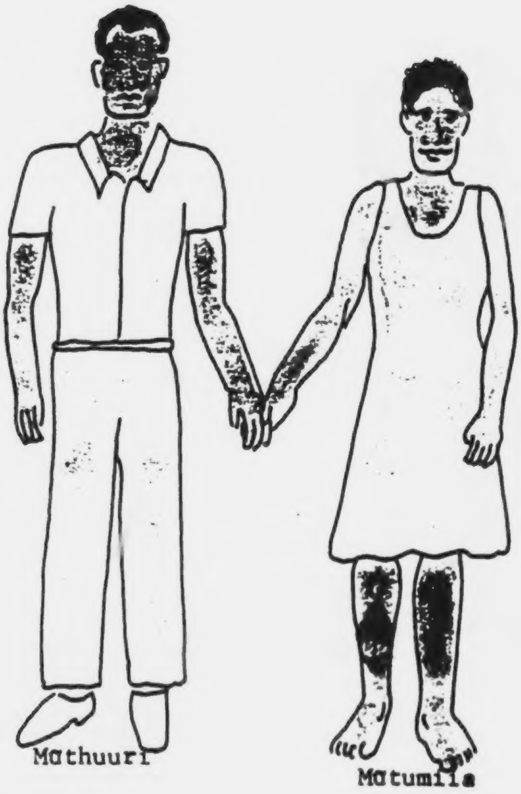


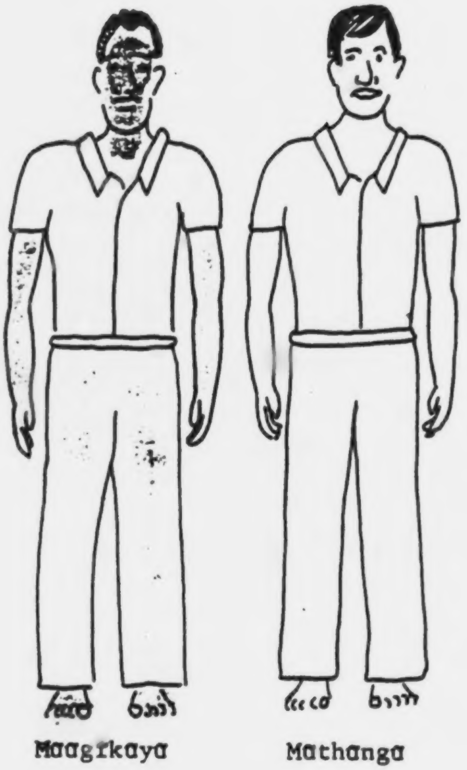
NY WREENDA NDENGERE?

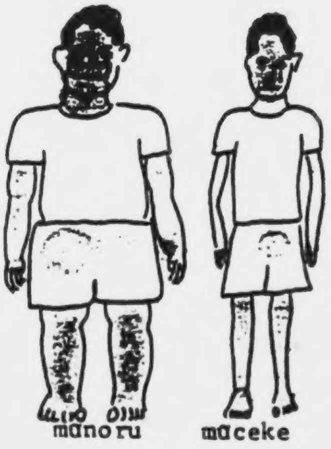
GYCUNJY GYA GATANDATW

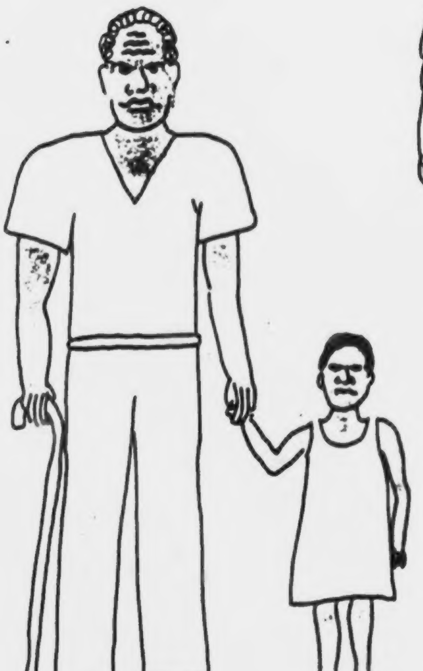


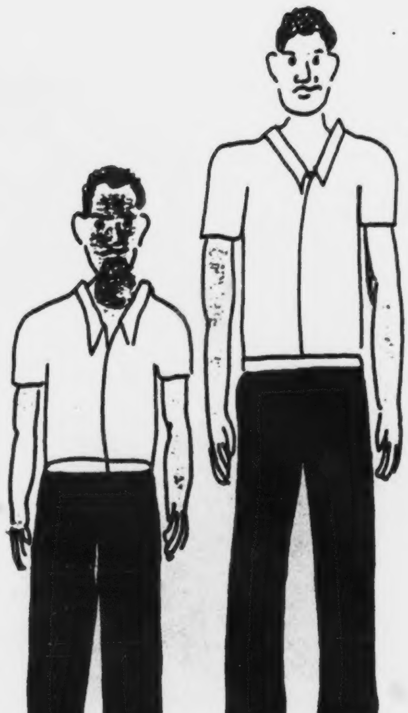
IDHAADHATW


Mũthuurĩ
Mũtumĩĩa


Mũũgĩkũyũ
Mũthũngũ


mũnoru
mũceke


mũkũrũ
mwĩthĩ


mũkuhĩ
mũraaya

First Quarter: The Adjective

A. We all know what adjectives are, don't we? Well, we have at least some small idea of what constitutes an English adjective. We might as well get two things perfectly clear at the outset. First, Kikuyu has things we call Adjectives, but they are in various ways different from English adjectives. Second, many English adjectives have to be expressed in Kikuyu in non-adjectival ways - like ethnic adjectives ('English'), participles ('a thinking man'), material adjectives ('golden'), and some very basic ones ('sad').

On the other hand, Kikuyu has many more adjectives than most Bantu languages, and has means of making up for the things it does not have. In this unit we will be dealing with only two kinds of Kikuyu modifiers, true-blue adjectives and numbers. For others you must wait.

B. True Kikuyu adjectives are very much like nouns. They have prefixes just like nouns:

mũndũ ũcio nĩ mwega
'that person is good'
athuuri acio nĩ akũrũ
'those elders are old'
mũtĩ ũcio nĩ mũraaya
'that tree is tall'

mĩrũũthi ĩyo nĩ mĩnene

'those lions are big'

itumbĩ rĩu nĩ rĩoru

'that egg is rotten'

maaĩ macio nĩ mahĩu

'that water is hot'

gĩtonga kĩu nĩ kĩũgĩ

'that rich man is clever'

indo icio nĩ nditũ

'those things are heavy'

nyũmba ĩyo nĩ niini

'that house is small'

nguuũ icio nĩ nogu

'those hippopotami are tired'

rũhiũ rũu nĩ rũũgĩ

'that knife is sharp'

ngũ icio nĩ nyũmũ

'that firewood is dry'

kahĩĩ kau nĩ gaceke

'that boy is thin'

tũratathi tũu nĩ twerũ

'those papers are white'

ũthiũ ũcio nĩ mũthaka

'that face is pretty'

mootukũ macio nĩ mairũ

'those nights are dark'

All right, the prefixes are not just exactly like those of nouns. As you can see, there are a couple of differences in prefix behavior. It is not just the things like *gaceke*, where the prefix *ka-* is converted by our old friend Dahl's Law, the shift of *k* to *g*, nor the effects of Vowel Coalescence (*twerũ* from *tũ-* and *-erũ*) or Nasal Assimilation (*nyũmũ*, *nditũ*), as detailed in Essay 1. These by now you should recognize as old friends and take for granted, at least when we tell you that it is safe to do so.

It is rather that some prefixes found with nouns do not appear in the adjective system. Consider Class 3. Nouns include many like *mũgũnda* 'field' with prefix *mũ-* and a large number, like *ũhiki* 'marriage' with prefixed *ũ-* (not counting some minor groups). All Class 3 adjectives use *mũ-*. If you see what appears to be an adjective with an *ũ-* prefix (like *ũraihu*) you will find it is actually a noun (in this case 'length'). or occasionally an adverb.

Again, Class 5. Are you with us on these numbers? If not you may wish to go look at Essay 2 on the Class System. Nouns of this class have a prefix *i-* if the stem begins with a consonant (like *itimũ* 'spear'). So do adjectives:

itimũ rĩu nĩ iraihu

'that spear is long'

If the noun has a stem beginning with a vowel both *ri-* and *rĩ-* are used as prefixes: *riitho* 'eye', but *rĩithori* 'tear'. But if the adjective stem begins with a vowel, only rĩ- is found:

riitho rĩu nĩ rĩega

'that eye is good'

rĩithori rĩu nĩ rĩega

'that tear is good'

With adjectives, the prefix ri- is only used if the stem begins with u, which is regular Vowel Coalescence:

itimũ rĩu nĩ riune

'that spear is broken'

Not least, many nouns in Class 10 begin with a prefix i- or ci-. Most of these are in Class 7 in the singular - they used to constitute the missing Class 8, if it interests you. But all Class 10 adjectives have N- as a prefix, as plentifully seen above. An adjective with an i- prefix must be Class 5; no adjective may have a ci- prefix.

C. The Adjective may be used to modify a noun, in which case it follows the noun, like nearly all good Kikuyu modifiers. So we find mũndũ mũnene 'big person', irio njega 'good food', and so forth. It also agrees with the noun it modifies, in accordance with the regulations of the Class System. As already pointed out, this does not mean that the prefixes are the same.

The fact of agreement is one of the few things which occasionally let us determine what is noun and what is adjective. Because the two are very closely related, adjectives may be used as nouns:

mũnene ũcio nĩ mwega

'that boss is good'

athĩĩni acio nĩ aceke

'those poor folks are thin'

And what we assume to be nouns appear as modifiers:

mũthuuri gĩtonga nĩ akaagũra ngaari

'the rich elder will buy a car'

aarimũ atumiia nĩ marutanaga wega

'the women teachers teach well'

Since either Noun or Adjective may appear as a modifier, and since either may appear as, say, subject of a verb and modified by modifiers, how to tell them apart? Realistically, there is no difference besides the statistics of how often the word is used as a modifier, except for the prefixes that adjectives cannot use, and the occasional lapses of concord. If a modifier has the wrong prefix, it must be a noun.

Initial Drill:

a. The teacher will provide a small set of carefully chosen adjectives. Each use them to describe one of your fellow students. Then each describe an object in the room.

b. Using a single adjective, apply it to everything in sight in the Equational Sentences: *Kamau nĩ mũnene*, *gĩtĩ gĩkĩ ti kĩnene*, *karamu gaka nĩ kanene*, etc...

Summary of the First Quarter:

- Adjectives
- Adjectival Prefixes
- Equational Sentences
- Nouns and Modifiers

Patterns:

(*Noun*)(Demonstrative) *Adjective*	Noun Phrase
(*Noun Phrase*) nĩ *Noun Phrase*	Third Person Present Equation
(*Noun Phrase*) ti *Noun Phrase*	Third Person Negative Present Equation

Second Quarter: Modifying Our Statement

A. There are structural patterns in the adjectival system which it is worth our time to discuss. Some of these have to do with the opposition of positive and negative meanings, as with *mũnene* 'big' and *mũniini* 'small'. These we can largely ignore, as they are basically best acquired by expanding the vocabulary.

There are others, though, which involve derivation and provide you with the means for expanding your own vocabulary considerably. We have already seen derivation in action in talking about occupations, the patterns we will present here are even more productive, and it is reasonably safe to turn you loose on them.

B. First, notice that there are a lot of adjectives ending with -u:

Kamau nĩ mũkenu
'Kamau is happy'
athũkũmi acio nĩ anogu
'those laborers are tired'
irio icio ti hĩu
'that food is not hot'
mĩtĩ ĩyo nĩ mĩraihu
'those trees are tall'

A careful look around shows us that most of these are connected with verbs:

gũkena	mũkenu
'(be) happy'	
kũnoga	mũnogu
'(become) tired'	
kũhĩa	hĩu
'(become) hot'	
kũraiha	mĩraihu
'(get) tall, long'	
gũtherũka	matherũka
'boil(ing)'	
kũhĩnja	mũhĩnju
'(become) thin'	
kũbutha	mũbuthu
'rot(ten)'	

All the verbs are intransitive. All the adjectives refer to states or conditions. These can be made by simply adding *-u* to any verb which does not take objects.

C. Another type of verbally derived adjective is worth noting:

nĩ ndĩreenda kũrĩa nyama nduge

'I want to eat cooked meat'

arutani acio ooru nĩ athũũre

'those bad teachers are hated'

These relate to *kũruga* 'cook' and *gũthũũra* respectively. We can find more of these:

kuoha	muohe	'tie(d)'
kũũmba	kĩũmbe	'create(d)'
kũmena	mũteme	'hate(d)'
kwenda	mwende	'love(d)'

All of these are derived from transitive verbs - those that take objects. One sticks an *-e* on the end, and behold, a passive participle. This too is fairly productive. However, since Kikuyu can form passive verbs easily to say 'he is hated', these are less used than the equivalents in *-u*.

E. When you have an adjective in hand, you can always make an abstract noun out of it by putting on a prefix *ũ-*. These are in Class 3.

mwega	wega	'good(ness)'
mũraihu	ũraihu	'tall(ness)'
mũkuhĩ	ũkuhĩ	'short(ness)'
mũgima	ũgima	'adult(hood)'
mũũgĩ	ũũgĩ	'clever(ness)'

These should remind you of the occupation names given earlier (like *ũrĩmi* 'agriculture'). They are in fact formed precisely the same way. This is a most productive kind of formation, and very useful indeed.

Initial Drill:

a. Your teacher (how lucky we teachers are) will select a set of suitable verbs. Take turns describing yourselves and each other, using both the Present Habitual and derived adjectives.

b. This should be good for a laugh. Using negative Equational Sentences and as many adjectives as you can take, describe yourself in opposites: *ndirĩ* *mũkuhĩ*, *ndirĩ* *mũkĩĩgu*, and so forth. Where your mates disagree (and they will) they should contradict (in Kikuyu, of course).

Summary of Second Quarter:

Adjective Formation

Abstract Formation

Patterns:

P - Verb Stem - u	Adjective of Condition (intransitive verbs only)
P - Verb Stem - e	Passive Participle (transitive verbs only)
ũ - Adjective Stem	Abstract Noun

Third Quarter: Numbers

A. We will keep this simple. There are special words for the numerals from one to ten. Consider:

mũtĩ ũmwe

'one tree'

mĩtĩ ĩĩrĩ

'two trees'

mĩtĩ ĩtatũ

'three trees'

mĩtĩ ĩna

'four trees'

mĩtĩ ĩtaano

'five trees'

mĩtĩ ĩtandatũ

'six trees'

mĩtĩ mũgwanja

'seven trees'

mĩtĩ ĩnaana

'eight trees'

mĩtĩ kenda

'nine trees'

mĩtĩ ikũmi

'ten trees'

Of these, *mũgwanja*, *kenda*, and *ikũmi* never change. The rest change their prefix and take the same prefix seen in the Demonstrative:

itimũ rĩmwe

'one spear'

The stems of these you have already seen in the discussion of months, days and hours. The numbers used with hours (Class 10) deserve repeating here, as they show a different stem. These are also used in counting in the abstract (when you are not counting any specific objects, just saying 'one, two, three,etc..'):

ĩmwe

igĩrĩ

ithatũ

inya

ithaano

ithaathatũ

mũgwanja

inyaanya

kenda

ikũmi

B. On to bigger and better things. First, eleven to nineteen. Just take the number and add it to ten:

mĩrũũthi ikũmi na ũmwe

'eleven lions'

marigũ ikũmi na meerĩ

'twelve bananas'

Notice that the 'one' in eleven, twenty-one, and so forth always agrees with the singular noun. Logical enough, of course.

For the tens, we simply take the noun mĩrongo and modify it:

mĩrongo ĩĩrĩ

'twenty'

mĩrongo ĩtaano

'fifty'

For hundreds, use igana / magana:

igana rĩmwe

'one hundred'

magana meerĩ

'two hundred'

For thousands, use ngiri / ngiri:

ngiri ĩmwe

'one thousand'

ngiri ikũmi

'ten thousand'

Above this, start stealing from some other language. To connect these, we mostly use na; but the tens are connected with a possessive:

magana matatũ maa mĩrongo ĩtandatũ

'three hundred and fifty'

C. Some useful arithmetic vocabulary (verbs given in the infinitive):

kuongerera	'add'
kũruta	'subtract'
kuuga maita	'multiply'
kũgayania	'divide'

For 'times' one uses riita/maita, also useful outside arithmetic:

riita rĩmwe

'once'

maita mana

'four times'

One uses na for 'by' in dividing, kuuma for 'from' in subtraction.

Initial Drill:

a. After you have counted everything in the room, including your teeth, do some simple arithmetic. Our staff decided against doing quadratic equations in Kikuyu. Your teacher will probably avoid them too.

Summary of Third Quarter:

Numerals

Mathematical Vocabulary

Fourth Quarter: Compared to What?

A. It is wrong to make comparisons, philosophically speaking. But everyone does it, and you're going to do it too. It is actually easier in Kikuyu than in English. Suppose we want to say:

ndĩ mũraihu

'I am tall'

But if I am taller than Mwangi:

ndĩ mũraihu kwĩ Mwangi

'I am tall compared to Mwangi'

And so:

Mwangi nĩ mũkuhĩ kũrĩ niĩ

'Mwangi is shorter than I'

ndĩ mũthaka kũrĩ we

'I am more beautiful than you'

If we mix this with 'other' or 'all' we get some interesting results:

Mwangi nĩ mũũgĩ gũkĩra arutwo angĩ

'Mwangi is smarter than the other students'

Did we mention that *kwĩ* and *gũkĩra* are almost interchangeable? Note that if *kwĩ* is followed by a pronoun it is usually found in the *kũrĩ* variant. Note also that because *gũkĩra* is a verb ('to surpass') it takes object prefixes instead of pronouns:

Mwangi nĩ mũũgĩ gũgũkĩra

'Mwangi is smarter than you'

B. Not all comparisons involve superiority. Equality must not be forgotten:

Mwangi nĩ mũũgĩ o ta mũrutani

'Mwangi is smart just like the teacher'

The particle *ta* means 'like'. With *o ta* it should be 'exactly like'. If we don't want to specify how they are equal, we can say simply:

Mwangi ahaana ta mwarimũ

'Mwangi is like the teacher'

mwarimũ ndahaana ta aarimũ arĩa angĩ

'the teacher is not like the other teachers'

Initial Drill:

a. Don't just sit there. Describe everything and make value judgements.

b. A do-at-home: let each student plan out a talk classifying, describing, and evaluating some favorite topic. Food, animals, clothing, languages, cities - you may have to assign topics to individuals.

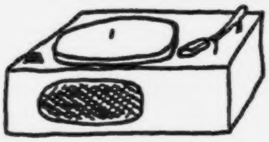
c. Each student is given an object in a paper bag, or a picture in an envelope. The others then try to identify the object, asking questions concerning size, color, human or animal, and the like.

Summary of the Fourth Quarter:

Comparisons

Patterns:

kwĩ/kũrĩ Noun Phrase	compared to ________
(o) ta Noun Phrase	(just) like ________
(Noun Phrase) P-haana ta Noun Phrase	_____ resembles ______
(Noun Phrase) nd-P-haana/P-ti-haana ta Noun Phrase	_____ does not resemble ___________



Unit 6

Drill 1

Change the sentence from the singular to the plural.
Example: a. mwana ũyũ nĩ mwega.
b. ciana ici nĩ njega.

1. mwana ũyũ nĩ mũceke

2. mwana ũyũ nĩ mũũgĩ

3. mwana ũyũ nĩ mũnene

4. mwana ũyũ nĩ mũkuhĩ

5. mwana ũyũ nĩ mũniini

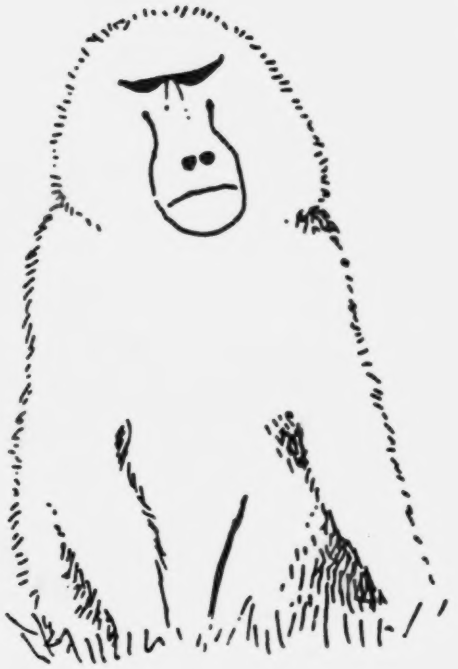
6. mwana ũyũ nĩ mũriitu

7. mwana ũyũ nĩ mũritu

8. mwana ũyũ nĩ mũũru

9. mwana ũyũ nĩ mũnoru

10. mwana ũyũ nĩ mwĩthĩ



NWGW
YHAANA TA
MWNDW ?

Drill 2

Change the sentence from singular to plural.
Example: a. kīndū gīkī nī kīnene
b. indo ici nī nene

1. kīndū gīkī nī kīega

2. kīndū gīkī nī kīniini

3. kīndū gīkī nī kīraaya

4. kīndū gīkī nī kīritū

5. kīndū gīkī nī kīūru

6. kīndū gīkī nī gīīthī

7. kīndū gīkī nī gītuuhu

8. kīndū gīkī nī kīhūthū

9. kīndū gīkī nī kīeru

10. kīndū gīkī nī kīūgī

NGGANGGA NY NHONI NJEGA

Drill 3

Change the sentences to the negative.
Example; a. Kamau nī mwega
b. Kamau ti mwega
a. nyūmba īno nī nene
b. nyūmba īno ti nene

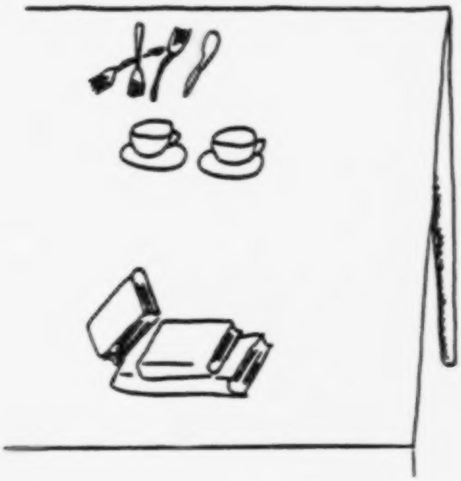
1. mūndū nī mūceke
2. kahīī nī kanene
3. mūrutani nī mūūru
4. mwana nī mūkuhī
5. baaba nī mūkūrū
6. maitū nī mūniini
7. mūtumiia nī mūthaka
8. kīrimū nī kīūgī
9. taata nī mūraaya
10. mūtī nī mūkuhī
11. kīndū nī kīega
12. gītī nī kīerū
13. iria nī rīīthī
14. ng'ombe nī nditū
15. mbūri nī mūniini
16. irimū nī inene
17. nyama ici nī njoru
18. maaī maya nī mooru
19. nguo īno nī theru
20. irio nī hīu

Drill 4

Count from 1 to 10, using the nouns given on your worksheet.
Example: mũtĩ ũmwe, mĩtĩ ĩĩrĩ, mĩtĩ ĩtatũ, mĩtĩ ĩna,
mĩtĩ ĩtaano, mĩtĩ ĩtandatũ, mĩtĩ mũgwanja,
mĩtĩ ĩnaana, mĩtĩ kenda, mĩtĩ ikũmi.

1. kahĩĩ
2. mbũri
3. mũrũũthi
4. taata
5. ng'ombe
6. mũtumiia
7. njĩra
8. mbĩa
9. irimũ
10. rũhiũ

MEEDHA-INI
HEE NA IKOMBE
CIIGANA?
NA ICIKO
CIIGANA?
INDO CIODHE NY
CIIGANA?



Drill 5

Answer in the affirmative or negative as indicated. If the answer is negative, substitute the opposite adjective.
Example: a. mũrutwo mũũgĩ nĩ mũraaya?
b. aaca, ti mũraaya, nĩ mũkuhĩ.

1. mũirĩĩtu mwĩthĩ nĩ mũũru?

aaca

2. mũgeni mũnene nĩ mũirũ?

ĩĩ

3. nyina nĩ mũũgĩ?

ĩĩ

4. irimũ inoru nĩ ihũthũ?

aaca

5. mbarathi ĩyo niini nĩ njirũ?

aaca

6. iraatũ nduune nĩ njega?

ĩĩ

7. nyũmba nene nĩ ngũrũ?

aaca

8. rũũĩ nĩ rũnene?

aaca

9. mũtoka ũcio mũniini nĩ mũirũ?

ĩĩ

10. kahiũ gaka nĩ gatuuhu?

aaca

11. mũirĩĩtu ũcio nĩ mũcong'i?

aaca

12. itũũra rĩu nĩ rĩnene?

ĩĩ

13. ciana nĩ ndwaru?

ĩĩ

14. gĩtonga nĩ gĩceke?

aaca

15. mũruti wĩra nĩ mũnogu?

ĩĩ

16. marigũ maya nĩ meethĩ?

aaca

17. ngũrũe ĩyo nĩ noru?

ĩĩ

18. arutani nĩ atongu?

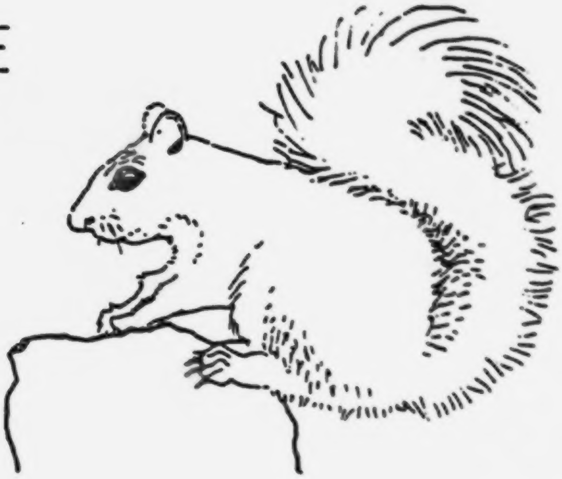
aaca

19. mũtĩ ũrĩa mũraaya nĩ mũkũrũ?

aaca

20. mũnene nĩ mũraaya?

ĩĩ



Drill 6

Answer in the affirmative or negative as appropriate.
Example: a. gītanda nī kīnene kwī ibuku?
b. īī, nī kīnene kwī ibuku.

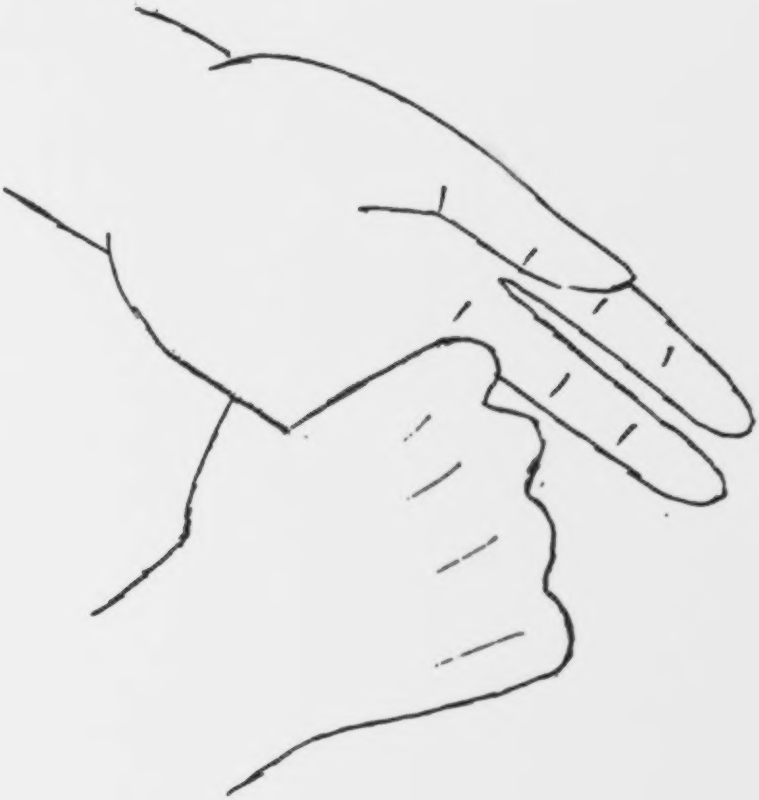
1. mūirīītu nī mwīthī kwī mūtumiia?
2. kahīī nī kanene kwī mwanake?
3. baaba nī mūnene kwī mūūthigari?
4. mūgeni nī mūnene kwī mwana?
5. taata nī mūnene kwī mūirīītu ūcio?
6. kaana nī kanene kwī nyina?
7. mwana nī mūnene kwī mwanake?
8. mūrutwo ūcio nī mūnene kwī mūrutani?
9. nyina nī mūnene gwī kahīī?
10. irio njoru nī njega kwī irio njīthī?
11. gītī nī kīritū kwī nyūmba?
12. mbūri nī nene kwī ng'ombe?
13. mūnyororo nī mūnene gwī kīhingūro?
14. njogu nī nene kwī mbūkū?
15. gīciko nī kīnene kwī nyūngū?
16. thaburia nī nene kwī meetha?
17. nyoka nī nene kwī wakahare?
18. meetha nī nene gūkīra gītī?
19. ndūiga nī nene kwī mbīa?
20. hiti nī nene kwī mbata?

Drill 7

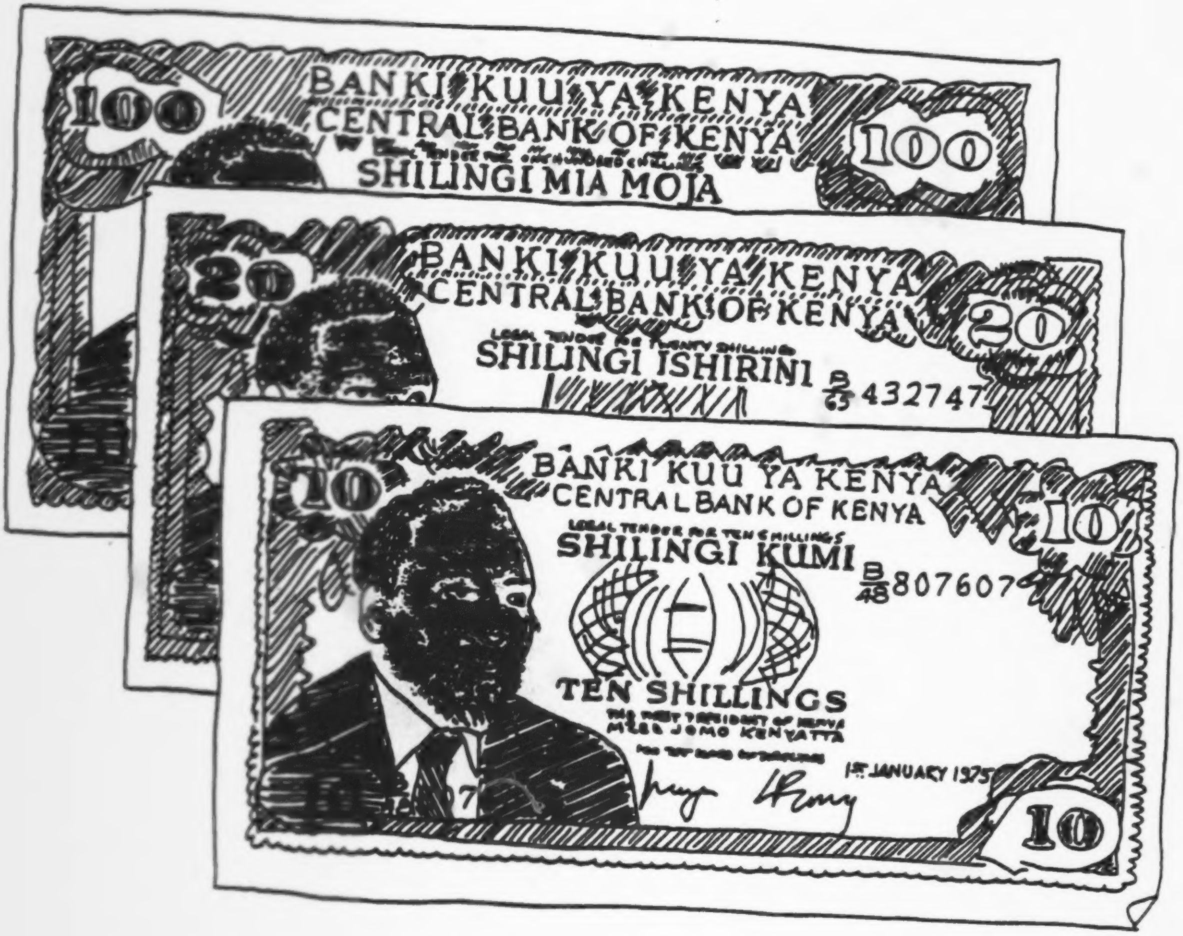
Answer in the affirmative or negative as appropriate.
Example: a. mũrũũthi ũhaana ta ngarĩ?
ĩĩ, mũrũũthi ũhaana ta ngarĩ.
b. hiti ĩhaana mbĩa?
aaca, hiti ndĩhaana mbĩa.

1. mũndũ ahaana ta mwana?
2. baaba ahaana ta ndũiga?
3. nyũngũ ĩhaana ta ũrĩrĩ?
4. ng'ombe ĩhaana ta mbogo?
5. ũrĩrĩ ũhaana ta mũrango?
6. kanua kahaana ta guoko?
7. rũhuuhu rũhaana ta nyoni?
8. kahĩĩ kahaana mwanake?
9. nguuũ ĩhaana ta huria?
10. mbarathi ĩhaana ta ndigiri?
11. mbogo ĩhaana ng'ombe?
12. mwaki ũhaana ta maaĩ?
13. gĩciko kĩhaana ta gĩtĩ?
14. kĩũngũyũ kĩhaana ta mũrũũthi?
15. ndigiri ĩhaana mbarathi?
16. mwanake ahaana ta mũirĩĩtu?
17. thaburia ĩhaana ta nyũngũ?
18. Kamande ahaanaine na ithe?
19. ngĩma ĩhaana ta mũndũ?
20. ciũra ihaana ta nyoka?

GYCUNJY KYA MWGWANJA



MWGWANJA


100
BANKI KUU YA KENYA
CENTRAL BANK OF KENYA
SHILINGI MIA MOJA
100
20
BANKI KUU YA KENYA
CENTRAL BANK OF KENYA
SHILINGI ISHIRINI
B/65 432747
20
10
BANKI KUU YA KENYA
CENTRAL BANK OF KENYA
SHILINGI KUMI
B/48 807607
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TEN SHILLINGS
THE FIRST PRESIDENT OF KENYA
MZEE JOMO KENYATTA
1st JANUARY 1975
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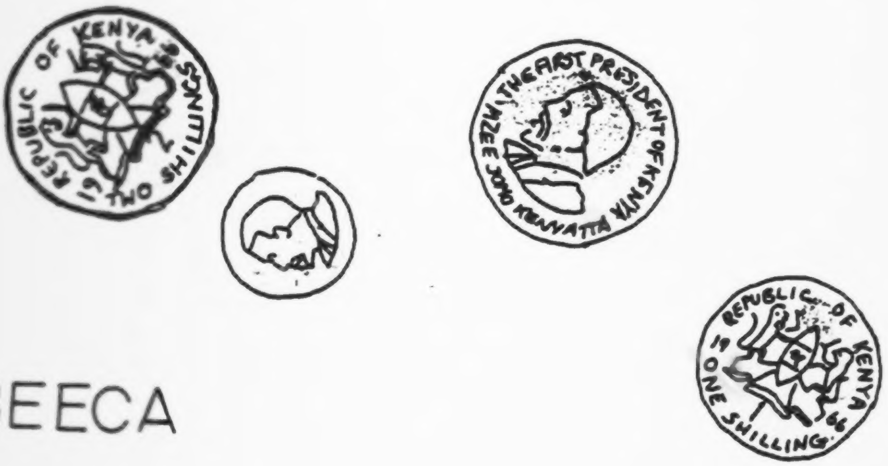
REPUBLIC OF KENYA
TWO SHILLINGS
THE FIRST PRESIDENT OF KENYA
MZEE JOMO KENYATTA
REPUBLIC OF KENYA
ONE SHILLING
1966

MBEECA

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First Quarter: The Owner Comes After his Property

A. This unit mostly deals with possession and property. The title of the first quarter, besides being a basic law of life in the real world, is a valuable mnemonic. In English, where does the owner come? Normally in the first place:

the blacksmith's hammer

What we have here is a noun phrase representing the owner ('the blacksmith'), a connector (s) which basically turns the owner into a modifier, and another noun phrase indicating the item owned (hammer).

The Kikuyu is similarly constructed, but there are differences. Again there is a noun phrase for the owner (mũturi), a connector (-a), and a noun phrase for the property (kĩriha). The differences are not really surprising. First, the connector turns the blacksmith into a modifier, but in Kikuyu, as we all know, all modifiers follow the noun. English goes modifier first, Kikuyu modifier second. And of course, in the second place, like all the modifiers in the last unit,and, it seems, everything else, Kikuyu modifiers have to agree with the noun they modify. So we have a prefix on the connector, and the Kikuyu version is:

kĩriha kĩa mũturi

To put it in the plural so you can see how the agreement works, iriha cia aturi

'the blacksmiths' hammers'

A list of the prefixes used as connectors is to be found with the discussion of pronouns in Essay 2. We won't re-list them here.

B. In our language, it may have come to your attention that pronouns have their own ways of expressing the connection between a person and his or her property. My, my! We got in quite a few possessive pronouns their. Two points to the student who first identifies the missing one. Anyhow, let us simply point out that English does not just put the *s* possessive connector on to the end of the pronoun ('we's language'?) Surprise, surprise, Kikuyu does the same thing. Don't you wonder how a language so totally similar to English (or so we keep pointing out) can work so differently? So, just as English has 'my', 'your', and so forth, Kikuyu has the forms in Table 8.

Of course there are still differences. In English the possessive pronouns do not agree with the nouns; in Kikuyu of course they do. In English they precede the noun, in Kikuyu they follow. What else is new? In the Table, we give you only a sample. The list of all the stems you will find in Essay 2. The majority of the stems beginning with *-a-* listed there operate either like *-ake* 'his' or *-anyu* 'your', depending on whether the consonant of the stem causes the *k* to *g* shift. The forms for *-itũ* 'our' are strange, so we've built them in. We have also included the forms with *-ene* 'somebody else's'. This is strictly not quite a possessive pronoun, but how can it hurt you? The interrogative, by the way, is *wa ũ* - the connector followed by *ũ* 'who'. Be warned - it sounds a whole lot like *wao* 'theirs'. Listen carefully.

Table 8. Possessive Pronouns

1.	wake	wanyu	witũ	wene
2.	aake	aanyu	aitũ	eene
3.	wake	wanyu	witũ	wene
4.	yake	yanyu	yiitũ	yene
5.	rĩake	rĩanyu	rĩitũ	rĩene
6.	maake	manyu	maitũ	meene
7.	gĩake	kĩanyu	giitũ	kĩene
9.	yake	yanyu	yitũ	yene
10.	ciake	cianyu	ciitũ	ciene
11.	rwake	rwanyu	rwitũ	rwene
12.	twake	twanyu	twitũ	twene
13.	gaake	kaanyu	gaitũ	keene
15.	gwake	kwanyu	gwitũ	kwene
16.	haake	haanyu	haitũ	heene

C. For preference the possessive follows a demonstrative:

ng'ombe Ĩno yakwa

'this cow of mine'

And it usually precedes an adjective:

ng'ombe yakwa nene

'my big cow'

But this can be readjusted if the owner involves too many words:

ng'ombe Ĩno nene ya mũturi ũrĨa mwega

'this big cow belongs to that good blacksmith'

It could get awkward to save the nene to the end. By the time you got there you could forget what you were talking about. Notice that you connected them inside one another:

mũthia wa mũtiing'oe wa ngui ya ithe wa mũraata
wa mwarĨ wa maitũ

'the tip of my sister's friend's father's dog's tail'

To unwind this, go to the end and back up and remember:

The Owner Comes After his Property

D. Most kinship terms behave strangely as far as possession goes. For example:

baaba

'my father'

thooguo

'your father'

ithe

'his father'

We do not normally use possessive pronouns with these. It is best to learn them and treat them as distinct words. Trying to analyze will not pay.

Initial Drill:

a. Collect a series of articles from the students. Hold up one at a time for identification. When it is known what it is, try to find out whose it is. No fighting, now. Try this with fascinating errors on homework; no one will claim it (ti gĩakwa, nĩ kĩa Ann). Try it again with food you supply; but only if you don't expect fights. Students get hungry.

b. Compare objects belonging to the students, using possessives (iraatũ ciaku nĩ nene gũkĩra ciakwa), Again, avoid controversy if possible.

Summary of First Quarter

Possessive Construction

Possessive Pronouns

Kinship Terms with Implied Possessor

Patterns:

(Noun Phrase) P-a Noun Phrase ______'s _________

(Noun) (Demonstrative) P-Pronoun (Adjective) ______'s _________

Second Quarter: Possession is How Many Points?

A. Possession has at least two aspects. There is the 'it's mine' side of ownership. But there is also the 'who's got one?' side. In Kikuyu, to say 'I have ten shillings' is remarkably simple (especially when we remember that Kikuyu has no verb 'to have'):

ndĩ na ciringi ikũmi

And, of course,

mũrutani ee na mabuku maingĩ

'the teacher's got a lot of books'

What this is is nothing more than the little verblet we already used for being at a place, followed by na 'and, with'. So we are saying 'I'm with Sh. 10/-'. Guess if you've got it, you're with it.

In the negative, we just negate the verbal part:

ndũrĩ na karamu

'you don't have a pen'

Simple. Note that the na can often be omitted:

ndirĩ mbeeca

'I have no money'

You have to be careful. In this case it is fairly safe to assume we do not mean 'I am not equivalent to money', nor even 'I am not at money'. In some cases there could be a misunderstanding. It is almost always safe to include na, often better to leave it in.

B. But how do you handle 'I have it'? We can take a noun as object, but a pronoun? Yes, it can be done. Simply take the independent pronoun. We already know it can be used after *na*, and Essay 2 gives a complete list. And put it after the *na*. So to answer a simple question:

wī na mūhuko wakwa?
'do you have my satchel?'

īī, ndī naguo
'yes, I have it'

Or, of course,

aaca, ndirī naguo
'no, I don't have it'

With the pronominal object, we cannot leave out the *na*, of course.

C. With a number of nouns more or less abstract, these constructions provide equivalents of English adjectives:

nguo ici ii goro
'these clothes are expensive'

ndarī na hinya
'he is not strong'

nyama ii mūrīo
'the meat is tasty'

The *na* is very often omitted in such cases.

Initial Drill:

a. Take an object from a selected student, who should close eyes while it is passed around the circle. After a minute, start hunting, asking one another who has it. You will probably need some *kĩĩ ha?* questions too.

b. Try a memory game. In a circle, please. Each announce, for example *ndĩ na karamu gatuune*. When the round is finished each ask another to hand over the item described. If you get it wrong, your friends need not produce it (*ndirĩ na mbuku njirũ*). When there is a good supply in the center, pick each piece up, ask one another whose it is, and hand it back. Try it!

Summary of Second Quarter

Possessive Clauses

Conjunct Independent Pronouns

Patterns

(*Noun Phrase*) P-rĩ (na) *Noun Phrase* ______ has ______

(*Noun Phrase*) P-ti-rĩ/nd-P-rĩ (na) *Noun Phrase* _____ doesn't have _____

na *Independent Pronoun*

Third Quarter: There Ain't No Such Animal

A. A spot of Existentialism, anyone? Probably in most languages there is a way of saying 'there is a way'. It would help if you spoke French or Spanish. English 'there is' is little help and German 'es gibt' is worse. But consider closely 'il y a' and 'hay', both of which mean approximately 'it has'. But, of course, if you already know Swahili, we hardly need mention it. But then again..... Consider the following:

> īī, tūtirī na marigū
>
> 'yes, we have no bananas'
>
> īī, hatirī na marigū
>
> 'yes, there are no bananas'

In the second example, the Subject Prefix indicates a place is the theoretical subject (about as meaningful as the English 'there' and the French 'y' in similar expressions).

The construction can only be used if the item following is indefinite:

> kwī na andū ooru aingī
>
> 'there are many wicked people'

We can't say 'there are these many bad people' in Kikuyu and get away with it.

B. There are two principle versions of the Existential Construction. Remember the two 'wheres' and the difference between ha and kū?

> hee na tūramu meetha-inī
>
> 'there are pencils on the table'
>
> kwī na tūramu cukuru-inī
>
> 'there are pencils at the school'

Hee and hatirĩ assume a specific 'there', kwĩ and gũtirĩ a more general, further site for the existence.

One can use other concords, as long as one means a place:

Gĩcuka kĩĩ na nduka nyingĩ

'in Nairobi there are lots of shops'

ndũũnyũ ndĩrĩ na ing'ang'i

'there are no crocodiles at the market'

Initial Drill:

a. Using Existential and Locative Sentences, describe your home to others.

b. It's been a while since we did this. Step right up in pairs, and talk, starting with the first greeting. A prize to the pair that keeps it going longest. Warning: pauses and stumblings will not be counted as part of your score.

Summary of Third Quarter

Existential Clauses

Patterns

(Place) hee/harĩ/hatirĩ (na) Noun Phrase there is(n't) a ________

(Place) kwĩ/kũrĩ/gũtirĩ (na) Noun Phrase there is(n't) a ________

Fourth Quarter: Want Must Be Your Master

A. You already know about the Present Continuous form of kwenda - Affirmative nĩ ndĩreenda, Negative ndireenda.

It means variously 'love, like, want'. So if you want a book,

nĩ ndĩreenda ibuku rĩrĩa

'I want that book'

And of course you can say,

he ibuku rĩrĩa

'give me that book'

But we tell you a closely guarded economic secret. The best things in life are free, but most of what you need to prolong life comfortably is not free. So you need to ask 'how much' in between nĩ ndĩreenda and he. There are several ways:

thogora wa ibuku rĩrĩa nĩ mbeeca ciigana?

ibuku rĩrĩa riumaga atĩa?

ibuku rĩrĩa riendagio atĩa?

wendagia ibuku rĩrĩa atĩa?

ibuku rĩrĩa nĩ rĩa mbeeca ciigana?

thogora wa ibuku rĩrĩa nĩ kĩ?

thogora wa ibuku rĩrĩa nĩ ũrĩkũ?

With some attention to the vocabulary you should be able to figure out the slight differences, and perhaps even to invent some new variations. To answer, all you need to do is fill in the blank supplied by the interrogative with a price:

thogora warĩo nĩ ciringi ikũmi na inya

'its price is Sh. 14/-'

b. Well, probably you need some coaching in money. The unit of currency in Kenya is the shilling (*ciringi ĩno/ciringi ici*). How that compares to other currencies varies. It varies at the bank, and varies even more in the market. The shilling buys a lot in local produce, little in imported goods. Don't take the prices we use in drills too seriously.

The *ciringi* is equivalent to *thendi igana* - one hundred cents. So try to find *thendi ĩmwe*. The smallest current unit is *thendi ithaano* - *ndururu*, as the coin is called. The next coin up is *thendi ikũmi* (you do remember your numerals, don't you?). Alias *teeni ĩno/mateeni maya*, alias *kĩng'ootore gĩkĩ/ing'ootore ici*, alias *ing'ootore rĩrĩ/mang'ootore maya*. Obviously a popular coin. Probably the most useful single coin, all things considered. Then, last before the *ciringi* itself, comes *thendi mĩrongo ĩtaano*, alias *thumuni ĩno/thumuni ici*.

Above the *ciringi*, we have *rũbia rũrũ/mbia ici*, equivalent to *ciringi igĩrĩ*. This is a relatively recent resurrection of an older coin. Such is inflation. The singular *thendi* dies and the *rũbia* revives. Note that *mbia* is used not quite interchangeably with *mbeeca* for 'money'. After this we leave coins and enter the realm of paper - *nooti/nooti*. There is the *kanooti gaa ithaano* - *ciringi ithaano*, that is. This is followed by the *nooti ya ikũmi*. Then comes the *nooti* *ya ciringi mĩrongo ĩĩrĩ*. Yes, that is too long for what tends to be a semi-official unit of currency for large sums. So nobody says that. Instead, we use *kĩbaũ*/*ibaũ* these days. For the old-fashioned, you can still get by with *mbaũni*, from the good old British twenty-shilling pound. Finally the *nooti ya igana*, in its present incarnation known as *maathai*/*maathai*.

Oh, yes, a small detail. The term *mbeeca inyaanya* is used for Sh. -/25. There is no longer any such coin. When was the last time you saw a 'bit' (one half of 'two bits'), or, if you are British perchance, held a genuine guinea or a crown (twice a 'half crown') in your hand?

C. Now, the hard part. Some people love to haggle over prices, some hate it. Some are good and some are bad at it. It is a pity that not all hagglers are good at it, and not all those with the talent enjoy using it. But we need to give you just a few pieces in case you want or need to try:

gĩkĩ kĩĩ goro mũno
  'this is very expensive'
nĩ raithi
  'it's cheap'
ciringi ikũmi nĩ goro
  'Sh. 10/- is too much'
ciringi ikũmi nĩ njega cia gĩkĩ
  'Sh. 10/- is a good price for this'

nyenderia ciringi kenda

'sell it to me for Sh.9/-'

nĩ ngũkũhe ciringi kenda

'I'll give you Sh. 9/-'

ndinĩrĩa thogora

'cut the price for me'

thogora wa mũico nĩ ciringi kenda na thumuni

'the final price is Sh. 9/50'

That should do you. We can hardly give a complete set - haggling is an infinitely expansible art-form.

Initial Drill

a. Provide a set of East African currency. Real if you can get it, but fake will do. Practice counting money and making change.

b. Get hold of a lot of Kenyan commodity prices. Calculate, for example, the cost of ten kilos of maize, and so on.

c. With the money and an assortment of goods (real or in the form of pictures) set up a shop. Let the students come to admire, haggle, and buy. Take turns as shop keepers. Warning. Some born hagglers can be vicious.

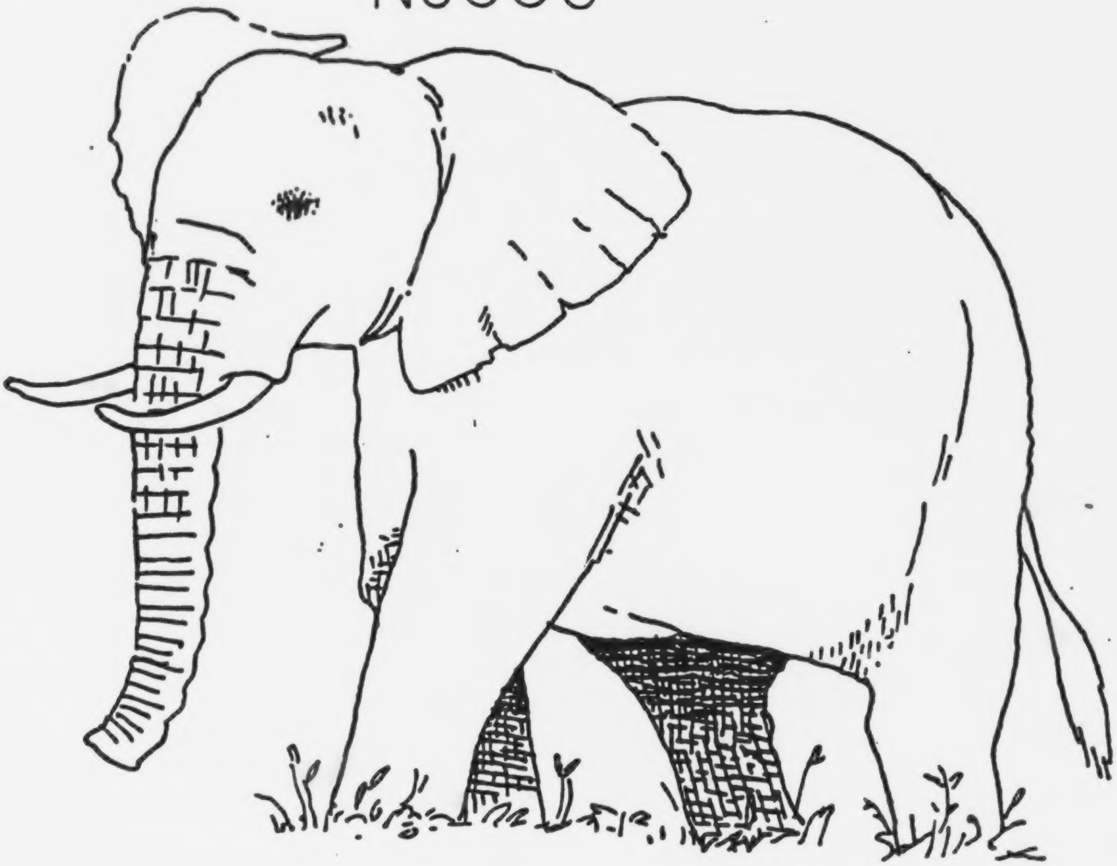
d. If you have time, and a copy of the board, pervert a Kikuyu version of the game Monopoly. With imagination, you can create an East Africanized board. Warning. This is not for short courses.

Summary of Fourth Quarter

Prices and Barter

Currency

NJOGU



MYGUONGGO YAYO YY GORO MWNO

Unit 7

Drill 1

Change the sentence to put the location first.
Example: a. nyamũ ciothe ciī mũtitũ-inī
b. mũtitũ-inī kwī na nyamũ nyingī

1. ciũra ciothe ii rũũī-inī

2. arutwo oothe mee kīraathi-inī

3. airīītu oothe mee taũni

4. mabuku moothe mee meetha-inī

5. atumiia oothe mee kanitha-inī

6. meetha ciothe ciī nja

7. itonga ciothe ciī mũcemanio-inī

8. irio ciothe ciī mbakũri-inī

9. arīmi oothe mee mũgũnda-inī

10. tũramu tuothe twī mũkebe

11. ciana ciothe ciī kīhaaro-inī

12. arwaru oothe mee thibitaarī

13. aanake oothe mee mbaara-inī

14. mbeeca ciothe ciī bengi

15. nũgũ ciothe ciī mīgũnda-inī

16. ngaari ciothe ii ngeereci-inī

17. ũcũrũ wothe wī nyũngũ-inī

18. aarimũ oothe mee cukuru-inī

19. nguo ciothe ciī ithandũkũ-inī

20. athuuri oothe mee ithīnjīro-inī

Drill 2

You will be given a pair of nouns. Define the first in terms of the second, usung a relative clause of possession.

Example: a. mūthīīni na mbeeca
b. mūthīīni nī mūndū ūtarī mbeeca

1. nyoni na mathagu
2. njeege na mīigua
3. kīgwa na mūrīo
4. nyoka na magūrū
5. iria na maaī
6. ngarī na maara
7. njamba na ūrūme
8. nyina na ciana
9. mūrutani na ūūgī
10. gītonga na mbia
11. kīhara na njuīrī
12. marūa na ciugo
13. kīūra na mūtiing'oe
14. mathuunya na maguta
15. Nyīrī na heho
16. nguuū na guoya
17. kīimba na muoyo
18. ūrutani na hinya
19. kanitha na ahonoki
20. werū na gīthaka

Drill 3

Answer the question with the name given on your worksheet.
Example: a. ibuku rĩu nĩ rĩa ũ?
b. nĩ rĩakwa
b.

1. indo ici nĩ cia ũ?

Mũũgĩkũyũ

2. icembe rĩu nĩ rĩa ũ?

niĩ

3. ũtonga ũyũ nĩ wa ũ?

Njũgũna

4. njeege ĩno nĩ ya ũ?

we

5. tũramu tũtũ nĩ twa ũ?

ithuĩ

6. ciana ici nĩ cia ũ?

aa Kamau

7. mbica ĩno nĩ ya ũ?

Njeeri

8. gĩciko gĩkĩ nĩ kĩa ũ?

mũthoni-wa

9 aanake aya nĩ aa ũ?

ithe wa Njoroge

10. ndigiri ĩno nĩ ya ũ?

ithuĩ

11. mabuku maya nĩ maa ũ?

o

12. mũgũnda ũyũ nĩ wa ũ?

inyuĩ

13. magego maya nĩ maa ũ?

hiti

14. ciũria ici nĩ cia ũ?

mwarimũ

15. mĩhuko ĩno nĩ ya ũ?

arutwo

16. ngaari ĩno nĩ ya ũ?

mũhunjia

17. ng'ombe ici nĩ cia ũ?

mũhĩrĩga

18. meetha ici ngũrũ nĩ cia ũ?

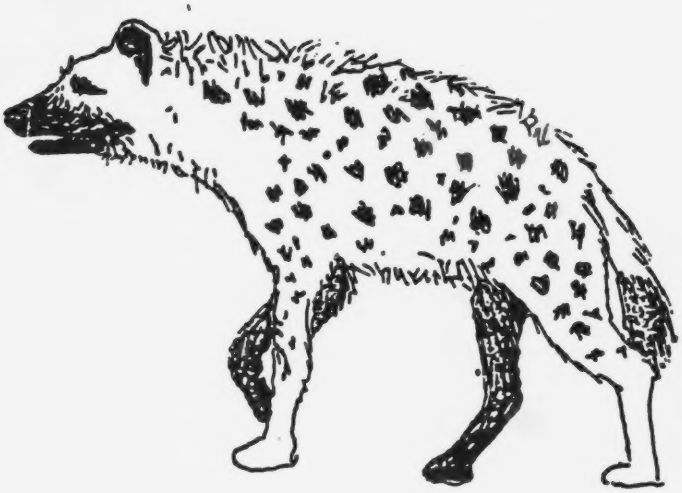
mũthũngũ

19. iraatũ ici nĩ cia ũ?

Kamau

20. mũguongo ũyũ nĩ wa ũ?

njogu



MAGEGO MAYA
NY MAA WW?

HITI

Drill 4

Answer Affirmatively or Negatively, as indicated on your worksheet.

Example: a. wĩ na ibuku?
b. ĩĩ, ndĩ na mabuku maingĩ
a. mũrĩ na itũngũrũ?
b. aaca, tũtirĩ na gĩtũngũrũ o na kĩmwe

1. mũrĩmi kĩgũũta ee na icembe?

aaca

2. wĩ na mbaka?

ĩĩ

3. ĩ nĩ tũrĩ na kĩnanda?

ĩĩ

4. nĩ mũrĩ meetha?

aaca

5. ng'ombe ciĩ mathagu?

aaca

6. arĩmi acio mee na mbeeca

ĩĩ

7. mwĩ na ngwacĩ?

aaca

8. mee mũgũnda?

aaca

9. haha hee na gĩtĩ?

ĩĩ

10. kĩnya nĩ kĩrĩ na maaĩ?

aaca

11. kaana kee mũraata?

ĩĩ

12. arutwo nĩ marĩ na tũramu?

aaca

13. nĩ arĩ mũtumiia?

aaca

14. mee na ngũkũ?

ĩĩ

15. nyama mbuthu ii na igunyũ?

ĩĩ

16. mwĩ ng'ombe?

ĩĩ

17. mwarimũ ee na arutwo oogĩ?

aaca

18. nganga ĩĩ na maara?

ĩĩ

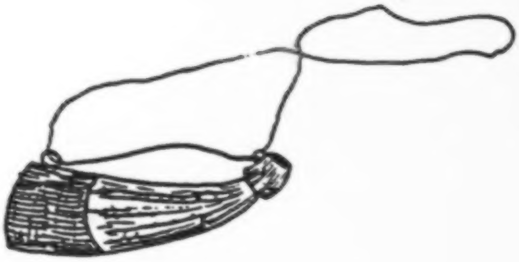
19. kwĩ na hiti rũũĩ?

aaca

20. mũhunjia ee na nderu?

ĩĩ

WY NA KANHA
KAA MBAKY?



Drill 5

Answer the question using the price given on your worksheet.
Example: a. thogora wa ibuku rīu nī mbeeca ciigana?
b. ibuku rīrī riumaga ciringi ikūmi.

1. mūgūraga atīa cukaari?

Sh 5/:kiro

2. mūcuuba wa njoohi uumaga atīa?

Sh 5/-

3. mang'ootore matandatū nī meega ma kīgwa?

īī

4. thogora wa mūgūnda ūcio nī mbeeca ciigana?

Sh 3,000/-

5. mbaathi īrīhagwo atīa Nairobi?

Sh 1/50

6. mūtori ūyū nī wa mbia ciigana?

Sh 8,000/-

7. thogora wa gīciko kīu nī mbeeca ciigana?

Sh 2/-

8. nguo īrīa nī ya thendi ciigana?

Sh 100/-

9. thigara īmwe yumaga atīa?

Sh -/25

10. gītī gīkī kiumaga mbeeca ciigana?

Sh 50/-

11. thogora wa gĩtĩ kĩu nĩ mbeeca ciigana?

Sh 15/-

12. mbũri, thenge, yendagio atĩa?

Sh 200/-

13. itũngũrũ ciumaga atĩa mwendia?

Sh 7/-:kiro

14. ndoore ciendagio atĩa?

Sh 2/50

15. thogora wa itinga rĩa maaĩ nĩ kĩĩ?

Sh 15,000/-

16. mbakĩ yendagio atĩa?

Sh 2/-:kĩohe

17. thitembũ cia marũa maa mũrĩmo ciumaga atĩa?

Sh 2/-

18. thogora wa ndege nginya rũraaya nĩ ũrĩkũ?

Sh 4,000/- 8,000/-

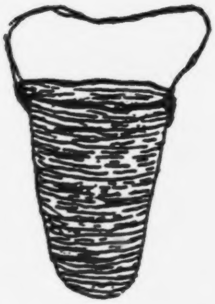
19. ngaari ta matatũ yumaga atĩa?

Sh 100,000/-

20. mananaathi maya meendagio atĩa?

Sh 4/-

DHOGORA WA KYONDO NY MBEECA CIIGANA?



Drill 6

Solve the problem given.

Example: a. ing'ootore ĩgĩrĩ na ndururu ithaathatũ nĩ thendi ciigana?
b. nĩ thendi mĩrongo ĩtaano.

1. ciringi ĩmwe nĩ thendi ciigana?

2. nooti ya igana kũruta teeni itigaraga ciigana?

3. mang'ootore igana nĩ ciringi ciigana?

4. ciringi ikũmi maita meerĩ nĩ mbeeca ciigana?

5. kanooti gaa ithaano na rũbĩa nĩ kĩĩ?

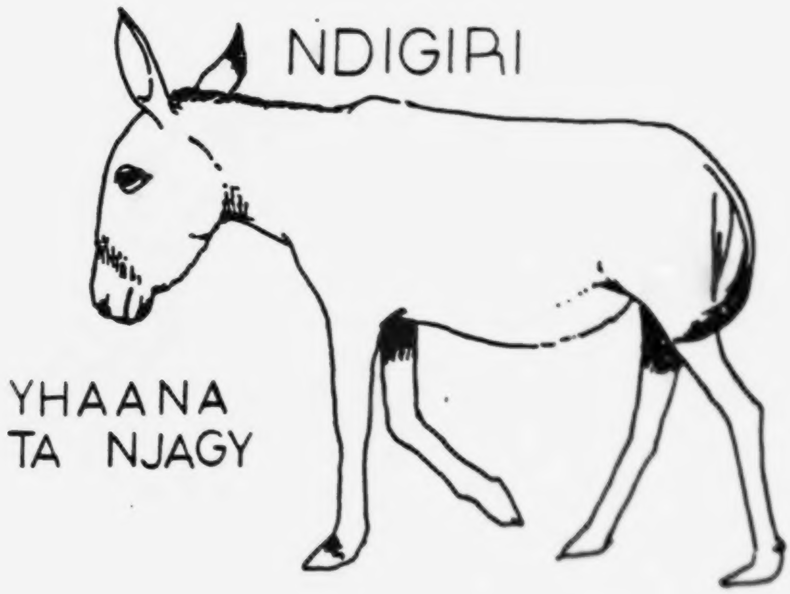
6. maathai kũruta ibaũ igĩrĩ ciũkaga kĩ?

7. ciringi ĩmwe na ĩngĩ nĩ ciigana?

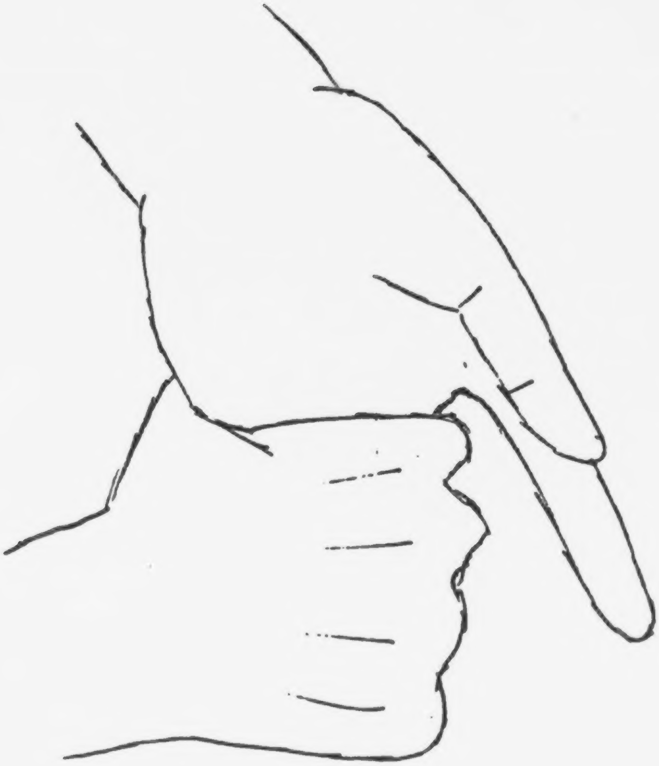
8. mbaũni ithaano nĩ mbia ciigana?

9. thendi ithaano na ndururu nĩ kĩĩ?

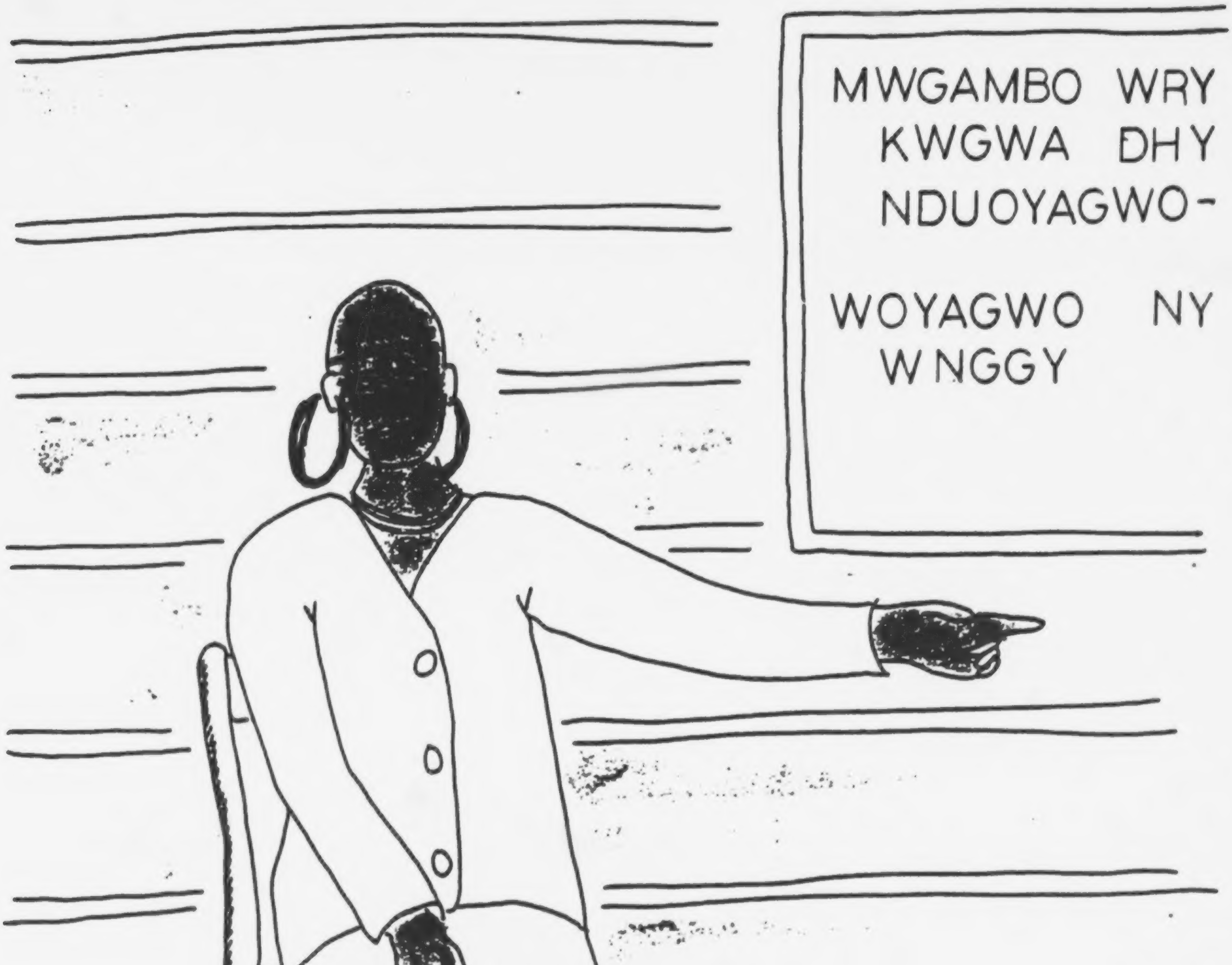
10. mbeeca inyaanya kũruta meerĩ ciũkaga atĩa?



GYCUNJY GYA KANAANA



INHAANHA


MWGAMBO WRY
KWGWA ĐHY
NDUOYAGWO-
WOYAGWO NY
WNGGY

First Quarter: The Object All Sublime

A. In the last unit we learned how to say 'I have it'. But how do you say 'I want it'? In other words, what if the object of a verb is a pronoun? In English, of course, we just slide the pronoun into place exactly where a noun object would go. But that will not fly in Kikuyu. Instead, we find the stem of the verb and insert the Object prefix right before that:

nĩ ndĩraakĩona
'I see it'
tũtikaamũhũũra
'we won't beat him'

You can use an Object prefix with any form of the verb. In the Imperative you have to watch out. With any object except the First Person singular the -a on the end of the verb changes to -e:

rora mwanake ũcio
'look at that young man'
ndora
'look at me'
mũrore
'look at him'

You can find a complete listing of the Object Prefixes with the Verbal Prefixes of Essay 2; we won't bother with them here. Notice that in the First Person Singular the prefix does the same thing as the Class 10 Adjective prefix. You've already used this one in a few places:

he

'give me'

nyenderia

'sell to me'

ndinĩria

'reduce for me'

B. But where do you put the thing? Sure, we said at the beginning of the stem. But where exactly does the stem of the verb begin? If only all questions were this easy to answer. Take the Infinitive, that is the form listed in the vocabularies, with the kũ- or similar prefix on the front. All you do is take the kũ-/ku-/kw-/gũ-/gu-/gw- off the front. What is left is the Imperative, right? Yes, but it is also the stem. Just put the prefix right there:

kũhe	kũmũhe
'give to (him)'	
kuona	kũũnyona
'to see (me)'	
gũtheka	kũũtheka
'to laugh (at it)'	

kũhũũra gũkũhũũra

'to beat (you)'

Normally, you're only allowed one Object Prefix, even if the verb takes two objects. If the Object Prefix wants to appear next to the verb stem, how could it do that if another Object Prefix were in the way?

C. Reflexive verbs are a bit of a problem. Most of these do not want an extra Object Prefix. The *-ĩ-* on the front of the Reflexive verb, like *kwĩhitha* 'hide' or *gwĩciiria* 'think', is of course functionally an Object Prefix.

But a few of these, like gwĩtigĩra 'fear', can take objects and object Prefixes. The Object Prefix in this case normally comes before the Reflexive marker:

nĩ ndĩraamwĩtigĩra

'I fear him'

nĩ agaagwĩtigĩra

'he will be afraid of you'

If you want the First Person Object Prefix, though, the order is reversed:

ciana nĩ ciĩndigagĩra

'the children are afraid of me'

Fortunately, this is rather rare; just don't be shocked if it comes up.

Another thing to watch out for. If the First Person Singular Subject Prefix comes next to an Object Prefix (including the Reflexive) it shows up as ndĩ-. This happens in the Subjunctive and the Present Habitual Affirmative:

nĩ thoomaga	nĩ ndĩrĩthoomaga
'I read (it)'	
ngũre	ndĩkĩgũre
'let me buy (it)'	
nĩ nyonaga	nĩ ndĩĩyonaga
'I see (myself)	

But if the Object Prefix is Second Person Singular, this is not so:

ndũme	ngũtũme
'let me send (you)'	

D. A small point, but if we don't mention it you may worry, in the following. If the pronoun Object in English is not a human being, and especially if it isn't even an animal, it is often omitted in Kikuyu - no Object Prefix. So you can say:

gũra nyama, ũciruge, na ũcirĩe

'buy meat, cook it, and eat it.'

But you are much more likely to say:

gũra nyama, ũruge, na ũrĩe

'buy meat, cook (it), and eat (it).'

No, it would not be wrong to put it in, but it is not needed. First and Second Person are probably never omitted, human beings are included most of the time, but 'it' drops very freely, especially if the noun has been mentioned recently.

Initial Drill:

a. What can we do with Object Prefixes? Well, we can go through our shopping expedition of the last unit again. This time, work in appropriate Object Prefixes.

b. If that was not intensive enough on the Object Prefix for you, try this. A series of commands to each student affecting the same object. Pick it up, bring it here, put it down, bite it, step on it, etc... After the first one you'll have to use the Object Prefix. Try not to mix up *mũhũũre* 'hit him', which is Imperative with an Object Prefix, with *mũhũũre* 'you should hit', which is Subjunctive with no Object Prefix. The tones are different.

Summary of First Quarter

Object Prefix
Identifying the Verb Stem
First Person Singular Subject Prefix
Imperative
Reflexive Verbs
Omission of Objects

Second Quarter: More on Objects

A. What kinds of Objects do we have? In English, if you believe the grammars, we have at least Direct and Indirect Objects. These show up with two-object verbs.

Well, Kikuyu has no-object verbs:

nĩ araakua

'he is dying'

nĩ araakoma

'he is lying down'

Except that some of these no-object verbs take objects - like things which we call Phrasal Verbs (like English 'pass out', these take an extra part to specify the meaning):

nĩ araakoma toro

'he is going to sleep'

But these do not convert to Object Prefixes.

Then there are one-object verbs:

nĩ araaruga nyama

'he is cooking meat'

nĩ araandĩka marũa

'he is writing a letter'

These can appear as Object Prefixes:

nĩ araaciruga

'he is cooking it'

nĩ araamaandĩka

'he is writing it'

Of course, some one-object verbs, through the same Phrasal Verb principle, get to look like two-object verbs:

nī araandīka Kamau wīra

'he is hiring Kamau'

With Object Prefix:

nī araamwandīka wīrã

'he is hiring him'

Only the first Object may be used as an Object Prefix.

And then there are two-object verbs:

nī araahe Wairimū ibuku

'he is giving Wairimū a book'

nī araandīkīra ithe marūa

'he is writing his father a letter'

These take Object Prefixes, but usually only the first object can show up as an Object Prefix.

nī araamūhe ibuku

'he is giving her a book'

nī araamwandīkīra marūa

'he is writing him a letter'

As usual, you can get three seeming Objects with Phrasal Verbs:

nī araahūūrīra Wanjikū irinda baathi

'he is ironing the dress for Wanjikū'

Again, only one of these usually shows up as Object Prefix:

nĩ araamũhũũrĩra irinda baathi

'he is ironing the dress for her'

B. What does this tell us about Objects? Well, what we want it to tell you is this. Direct and Indirect makes very little difference to Kikuyu. What counts is who comes first in line - that is the one who can appear as an Object Prefix. And what the object is - if human, you are better not to drop it, but if not human, you can drop the 'it'. And we don't believe you can find more than three object-like things in a row.

C. Some words are two-object verbs. Some of these, like *kũhe* 'give' and *kwĩra* 'tell' are natural and we won't say more about them. But others are derived by putting on an ending *-ir-* or *-er-*:

kũreehe	kũreehere
'to bring (for)'	
kwandĩka	kwandĩkĩra
'to write (to)'	
gũthooma	gũthoomera
'to read (to)'	
kwendia	kwenderia
'to sell (to)'	

kũgũra kũgũrĩra

'to buy (for)'

kũina kũinĩra

'to sing (for)'

The vowel is e if the vowel immediately preceding is e or o; otherwise it is ĩ. Watch out in the Habitual:

nĩ ndĩmũthoomagĩra mabuku

'I read you books'

Here, the -ag- separates -thoom- from the ending, so -ĩr- is what we hear.

D. These derived two-object verbs have a variety of meanings for the relationship of the two objects. Consider:

nĩ ndĩraakũrugĩra nyama

'I am cooking meat for you'

nĩ ndĩraakwandĩkĩra marũa

'I am writing you a letter'

nĩ ndĩraacihandĩra kĩ?

'why am I planting it?'

There are some other uses - at a place, with an instrument. You'll pick them up. Mostly, you have to work out the most logical relationship. By the way, some verbs with this ending take just one object (usually because the basic verb takes no object):

nī ndīraamwarīria

'I am talking to him'

nī thoomagīra cukuru īno

'I study at this school'

Initial Drill

a. Try a Simon Says variant. A series of commands, given to the group. Obey only those asking you to 'do it for me'. Watch out here - *njikarīra-i* can mean 'sit down for me', but is more likely to be heard as 'sit on me'. Better use things like *njikarīra-i thī*, where the addition of the *thī* gives a relatively unambiguous Phrasal Verb.

b. A rapid-fire formal drill. Start with a Present Continuous, such as *nī tūraamaandīkīra*. Next in line shifts it to Present Habitual (*nī tūmaandīkagīra*), and fires off the next Present Continuous. The first time or so you may want to come with a prepared list of verbs. Keep it fast!

Summary of Second Quarter

Objects

Phrasal Verbs

Directive Verbs

Third Quarter: Never Resist the Passive

A. While we are on the subject of Objects and Derived Verbs, what about Passives? What the Passive Verb looks like is very easy in Kikuyu. All Passive Verbs end in *-o* (*-wo* after a consonant). All forms of Passive Verbs end in *o*. This makes it very hard to recognize the *-e* on the end of the Subjunctive (*ndireenda ũhũũrwo nĩ Kamau* 'I don't want you to be beaten up by Kamau'), but makes it very easy to recognize a Passive. If it is a verb, and ends in *-o*, it cannot be anything else. A few samples; you should know the verbs they come from:

kwendio
'be sold'
kũrugwo
'be cooked'
kũheo
'be given'
kuoywo
'be picked up'

Yes, our friend *wĩtagwo atĩa?* from the first unit belongs here: 'thou art habitually called how?' Just remember - the *-wo* drops its *w* after a vowel; it always migrates to the very end of a verb, no matter what other endings there are; and it swallows up the last vowel, as we saw in the Subjunctive example.

B. What does it do? In English the passive works a bit differently; we don't, for example, have special Passive

Verbs. But most of the time we take the object of a non-passive sentence and make it the subject of the Passive:

a dog will bite him	(Active)
he will be bitten by a dog	(Passive)

Kikuyu is similar -

ngui nī īkaamūrūma	(Active)
nī akaarūmwo nī ngui	(Passive)

But in English we can't really do a passive of an intransitive verb like 'go'. In Kikuyu we can, as long as the subject is Impersonal. This means we use kū- or ha-, exactly as in the Impersonal 'have' of the Existential, remember?

nī gūgaathio nī andū aingī

'it will be gone by many people'

No, of course we can't say things like that in English. To sound good, just say 'a lot of people will go'. This sort of thing is actually fairly frequent, and even normal Passives of Transitive Verbs are more frequent than in English.

C. Note that a real two-object verb can go either way:

mwanake nī akaaheeo mbakī

'the young man will be given tobacco'

mbaki nī īkaaheeo mwanake

'the tobacco will be given to the young man'

But you can't do this with Phrasal Verbs, normally:

nguo nĩ ikaahũũrwo baathi

'The clothes will be ironed'

But if you said 'baathi nĩ ĩkaahũũrwo nguo' it would be just as ridiculous as it sounds in English.

D. By the way, what about the person who did the deed? If you are bitten by a dog, how in Kikuyu do you do a 'by a'? Go back to that first example.

nĩ ngaarũmwo nĩ ngui

The nĩ is not just there for the fun of it. Here is the rule: nĩ with no verbs in sight is an equation:

nyamũ ĩno nĩ hiti

'this animal is a hyena'

With the verb, immediately preceding it, it says, 'this is an Affirmative unemphatic verb':

nĩ araaruga irio

'she is cooking food'

Preceding the verb but separated from it, nĩ emphasizes:

nĩ maitũ ũraaruga wega

'mother is the one who cooks well'

Following the verb, it gives a reason. This is most usual with Passives:

nĩ arahũũrwo nĩ mũrutani

'he is being beaten by the teacher'

nI akaarIIo nI njoohi

'he will get drunk'

But it also is used with some other verbs:

nI magaakua nI ng'aragu

'they will die of hunger'

You will also see it used in nIguo 'so that', nI geetha 'in order that', nIkI 'why' and nIUndU 'because', all having to do with reasons.

Initial Drill

a. Stand up and tell what you plan to do. Your neighbor will join you, repeating everything you say in the Passive (where possible). Switch participants and reverse the Passive/Active order whenever the repeater makes a mistake.

Summary of Third Quarter

Passives

Impersonal Use of Locatives

Agentive nI

Patterns:

(Noun Phrase) Verb-wo (nI Noun Phrase)	Passive Construction
Verb Phrase nI Noun Phrase	______ by/because ______

Fourth Quarter: Quotations

A. We realize you probably never thought about it, but quotations are just long Objects. They come after the verb, in English we can even replace them with pronouns, as in 'you said it'. In Kikuyu you can't quite do that, but they are very object-like. Maybe adverbs would be better, since 'what does he say?' is aroiga atĩa? 'how does he say?', literally.

Quotations can be Direct or Indirect. Direct Quotations are those which purport to present the exact words:

nĩ oigaga atĩrĩ, 'ndigaathiĩ'

'he always says, "I won't go"'

Kikuyu generally puts in atĩrĩ or atĩrĩ-rĩ (also used, as you remember, to catch attention) to introduce the quote. Some English speakers do a similar thing:

'he said, quote, "I'll buy it"

But in English we can't yell 'quote' in place of 'hey you!'

B. More important is the Indirect Quotation. In this we change the words:

nĩ oigaga atĩ nĩ mũnogu

"he always says that he is tired"

The atĩ is not the same as the atĩrĩ used with Direct Quotations, though it is related. It is used more commonly than "that" is in English. In the quote, the nĩ is much less often omitted than in normal speech.

C. Quotes, especially Indirect, are used, of course, after verbs like

kuuga

'say'

kwĩra

'tell'

kũũria

'ask'

gũcookia

'answer'

kũigua

'hear'

kũmenya

'know'

gwĩciiria

'think'

kũririkana

'remember'

They are also used with an irregular verb meaning 'know'. We can't quote the infinitive, since it has none. It goes:

nĩ njũĩ ndiũĩ

'I (don't) know'

nĩ ũũĩ ndũũĩ

'you (don't) know'

nĩ ooĩ ndooĩ

'he (doesn't) know'

nĩ tũũĩ tũtiũĩ

'we (don't) know'

and so on. Prefixes just like those of the Habitual. For Future, Subjunctive, and so forth you must use the verb kũmenya.

Initial Drill

a. Make a statement. Your neighbor will pass it on in a quotation, then volunteer a comment, which will be quoted etc...

b. Present a talk on the views of some person or group, explaining their thoughts. That should use quotes even before the footnotes.

Summary of Fourth Quarter:

Quotations

Patterns:

Verb atĩ Sentence	Indirect Quotation
Verb atĩrĩ(rĩ) Sentence	Direct Quotation

KWANYKA NGGUO

Unit 8

Drill 1

Change the sentence from passive to active.
Example: a. nĩ akaarĩĩo nĩ mũrũũthi
b. mũrũũthi nĩ ũkaamũrĩa

1. nĩ gĩkaagũrwo nĩ gĩtonga
2. nĩ ũkaahũũrwo nĩ mũthamaki
3. nĩ athambagio nĩ Kamau
4. nĩ maraathoomwo nĩ mũrutani
5. nĩ akaarĩĩo nĩ njoohi
6. nĩ ũraatambwo nĩ kĩgunyũ
7. nĩ mahunjagĩrio nĩ mũhunjia
8. araathĩĩnio nĩ njoka
9. nĩ moonagwo nĩ ciana
10. nĩ ũkaahingũrwo nĩ mũtumiia
11. nĩ areendwo nĩ mũthuuri
12. nĩ makaamerio nĩ iria
13. nĩ arumagwo nĩ gĩtonga
14. nĩ tũkaanyiitwo nĩ thigari
15. nĩ araarĩrio nĩ mwanake
16. mũgũnda nĩ ũkaarĩmwo nĩ niĩ
17. nĩ agaagitĩrwo nĩ ngitĩ
18. nĩ agaatũmwo nĩ mũgeni
19. ũraathomongwo nĩ mũgo
20. nĩ ciũragagwo nĩ twana

Drill 2

Replace the sentence given with one of a similar meaning using a Directive Verb.

Example: a. nĩ tũreenda ũthoome marũa
b. ũtũthoomere marũa

1. mũrĩmi nĩ areenda ũnyiite nyoni

2. nĩ mareenda ũine rwĩmbo

3. kĩgũũta nĩ kĩreenda ũrute wĩra

4. baaba nĩ areenda mũruge caai

5. nĩ ndĩreenda ũrĩe inanaathi

6. maitũ nĩ areenda ngũre matumbĩ

7. nĩ mareenda mũtware ngaari ngeereci

8. gĩtonga nĩ kĩreenda wendie ndege

9. nĩ tũreenda ũthoome ibuku rĩrĩ

10. ciana nĩ ireenda ũthiĩ rũũĩ

NY NDYREENDA NGOMBE YRYE

Drill 3

Respond to the sentence with a question asking the reason.
Example: a. Kamau nĩ araaruga.
b. araarugĩra kĩ?

1. maitũ na baaba nĩ maraarĩa

2. mũrĩmi nĩ araarĩma

3. nĩ tũreethamba

4. cũũcũ nĩ araakiya ũcũrũ

5. nĩ ũraanyua

6. kĩonje nĩ kĩraaceera

7. matereba nĩ maraatwara ngaari

8. tũirĩĩtu nĩ tũraina

9. itonga nĩ iraathaaka

10. mũrutwo nĩ araathooma

NGGUUW
YRAADHEKERA
KY?

Drill 4

Answer in the Affirmative, using an Object Prefix.
Example: a. nĩ ũreenda mũrutani?
b. Ĩĩ, nĩ ndĩraamwenda

1. mũhĩa nĩ ũraahanda?
2. nĩ tũraathooma ibuku?
3. nĩ mũraagũra mũceere?
4. nĩ we ũraatwara ndege?
5. nĩ ũroona gĩtĩ?
6. kĩũra nĩ kĩrĩaga ngi?
7. ndirica nĩ iraahuurwo nĩ Mũrĩgĩ?
8. njamba nĩ ĩraikia itimũ?
9. nĩ ũraakuua ngũ?
10. gĩtoi gĩkaarathwo nĩ mũũthigari?
11. mwarĩ wa maitũ nĩ araathambia nyũmba?
12. mũrĩmi nĩ areendia matumbĩ?
13. nĩ ũraanyua caai?
14. mũguĩmi nĩ araatega nyamũ?
15. nĩ maraaka rũthingo?
16. Aagĩkũyũ nĩ meendaga twana?
17. nĩ maraanyua njoohi?
18. nĩ niĩ ndĩraita itũngũrũ?
19. Njeeri, nĩ ũraara mũgeka?
20. mũtongoria mwega nĩ akaarĩria mũcemanio?

Drill 5

Answer with the name provided in your worksheet.
Example: a. kũraarugwo nũũ?
b. nĩ Gathoni ũraaruga

1. kũraarĩĩo nũũ?

nĩĩ

2. kũreethambwo nũũ?

ciana

3. kũrainwo nũũ?

andũ aa kanitha

4. kũraathĩnjwo nũũ?

atumiia

5. kũraathekwo nũũ?

kĩrimũ

6. kũraathiio nũũ?

inyuĩ

7. kũraahanyũkwo nũũ?

aanake

8. kũreetanwo nũũ?

kaana

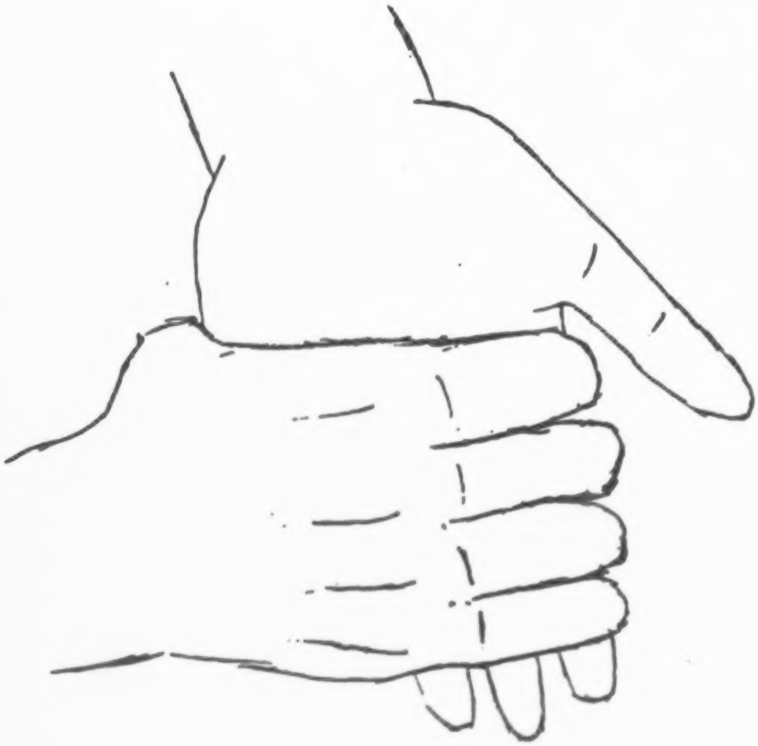
9. kũraahunjio nũũ?

mũrĩu

10. kũreetĩĩo nũũ?

itonga

GYCUNJY GYA KENDA



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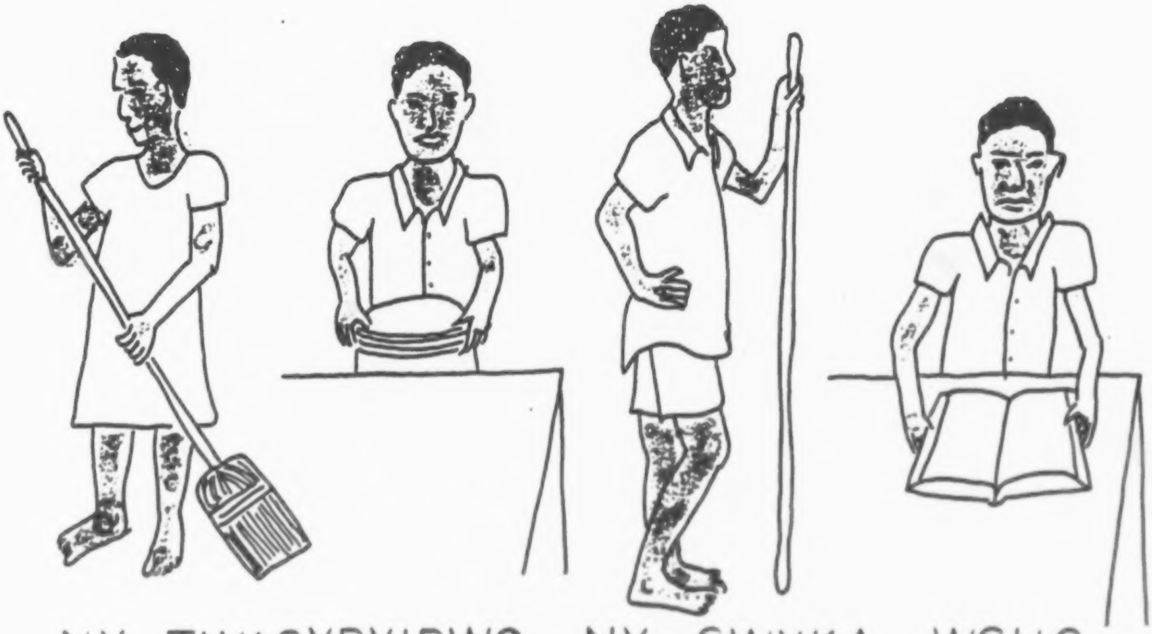
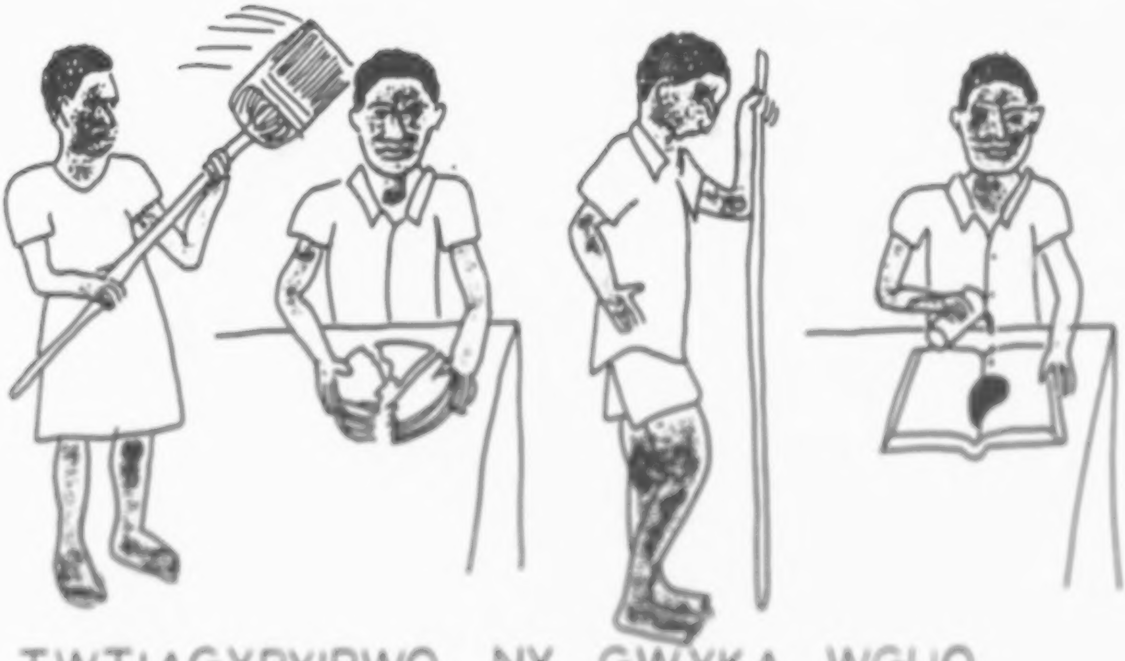


NY TWAGYRYIRWO NY GWYKA WGUO

WADHYKI



TWTIAGYRYIRWO NY GWYKA WGUO

First Quarter: Auxiliaries

A. You know, of course, what an auxiliary verb is. That's right - a verb whose function is to modify the meaning of the main verb or sentence. Most languages have a large number of these, and Kikuyu certainly was not hiding behind the door when they were passed out. We have some that specify time, some for manner, some for frequency, and so forth. Now, we have no use here for the vast majority of these. In an intensive rush toward functional Kikuyu like this niceties like 'that was the last time I almost did it again' can be dispensed with.

A few, however, you really ought to have, and we want to give them to you. We can try to present them, and when we finish you should know how to use them. We can't do anything else. And in the last two sentences we just gave you the ones you'll need most: 'want, try, ought, know how, be able, be unable'. These mostly work rather differently from one another.

B. The simple ones first. We already know the verb *kwenda* 'want, like, love'. If we follow this with the Infinitive, we have a simple and predictable construction:

nĩ ndĩreenda kũmuona

'I want to see him'

If that sounds simple, it ought to. In the negative, it is just as good:

Wanjikũ ndareenda gũthiĩ Gĩcuka

'Wanjikũ doesn't want to go to Nairobi'

Watch out for an English-speaking trap - if you want to do it yourself, the above will work. But if someone else has to do what you want, the Subjunctive is used, not the Infinitive:

nĩ ndĩreenda ũnjookerie

'I want you to answer me'

Possibly you should translate these as 'I wish you would answer me', which maintains the difference between the two.

Next we can look at the verb kũgeria 'try'. You can use this with a following noun in the sense of 'try on' or 'test', but with an Infinitive after it it is uniformly 'attempt':

nĩ ndĩraageria kwandĩka wega

'I am trying to write well'

Like the construction with kwenda, we can negate this just as easily:

tũtigeragia kũrĩa nguuũ

'we don't try to eat hippos'

Like kwenda, it can be used in any form of the verb desired - you are, indeed, free to use it in the Imperative:

geria gũthooma ibuku rĩrĩ

'try to read this book'

Unlike kwenda, you can only use this with the Infinitive; the Subjunctive is useless (can you imagine saying'I try him to go to Nairobi?'). We make up for this to some extent by the fact that they can be combined:

nĩ tũreenda kũgeria kũrĩthooma

'we want to try to read it'

C. The next two also use the Infinitive, but employ rather different forms of the verb. First is the verb kũhota 'be able'. This is normally used (as far as the Affirmative goes) in what we call the Present Completive. We've already met this in asking wathiĩ kũ? The prefixes are about the same:

ndaahota kũina ndaaci

'I can dance'

aahota gũkũhe mbeeca

'he can give you money'

In the Negative, however, we have to use a Hypothetical form, with prefix -ngĩ-:

ndingĩhota kwaria wega

'I can't speak well'

ciana itingĩhota kũmũhũũra

'the children can't beat him'

These are just the usual Negative prefixes, and you should be able to figure them out, but we'll give you a chart later.

There is also a verb for which no Infinitive exists. This is a rather irregular verb, with no Habitual, Future, Imperative, or Infinitive (poor thing). The Subject prefix just comes right before the stem. This can be used for any kind of knowing - as you already know:

nĩ ndĩmũũĩ

'I know him'

But followed by the Infinitive, it is knowing how:

nĩ njũũĩ kwaria Gĩkũyũ

'I know how to speak Kikuyu'

nĩ mooĩ gũtwara mĩtoka

'they know how to drive cars'

The Negative works the same way:

ndiũĩ kwenja njogu

'I don't know how to shave an elephant'

ciana itiũĩ kũina

'the children don't know how to dance'

The forms are simple enough, but yes, we'll give you a chart.

D. All the above are simply followed by the Infinitive.

The last two we'll bother you with also use the Infinitive, but there is a difference. The verbs *kwagĩrĩrwo* 'ought' and *kũremwo* 'be unable' are both passive, and so are usually linked with the Infinitive by the particle *nĩ*, which is generally used to indicate the agent of a passive. Take *kũremwo* first, because this just gives an alternative Negative for *kũhota*, it is generally used in the Present Completive:

nĩ ndaaremwo nĩ gũthiĩ na mbere

'I can't continue'

It can be done in the Negative, but is less likely to be.

Our friend *kwagĩrĩrwo*, on the other hand, uses a specialized form of what is called the Present Initiative. You'll love it - if you can pronounce it. It does bother the English speaker a little:

nĩ njagĩrĩirwo nĩ kũrĩma

'I ought to cultivate'

The Negative works similarly:

ndiagĩrĩirwo nĩ kũhuurũka

'I should not rest'

Let's see now:'want to', 'don't want to', 'should', 'can', 'shouldn't', 'can', 'can't', 'know how', 'don't know how', 'try', 'don't try' - those should do you. There are many more, but enough is enough. Finish with a chart:

Table 9. Auxiliary Affirmative

	'can'	'know'	'can't'	'should'
1s	ndaahota	njũũĩ	ndaaremwo	njagĩrĩirwo
2s	wahota	ũũĩ	waremwo	wagĩrĩirwo
1p	twahota	tũũĩ	twaremwo	twagĩrĩirwo
2p	mwahota	mũũĩ	mwaremwo	mwagĩrĩirwo
1.	aahota	ooĩ	aaremwo	aagĩrĩirwo
2.	maahota	mooĩ	maaremwo	maagĩrĩirwo
3.	wahota	ũũĩ	waremwo	wagĩrĩirwo
4.	yahota	yũĩ	yaremwo	yagĩrĩirwo
5.	rĩahota	rĩũĩ	rĩaremwo	rĩagĩrĩirwo
6.	maahota	mooĩ	maaremwo	maagĩrĩirwo
7.	kĩahota	kĩũĩ	kĩaremwo	kĩagĩrĩirwo
9.	yahota	yũĩ	yaremwo	yagĩrĩirwo
10.	ciahota	ciũĩ	ciaremwo	ciagĩrĩirwo
11.	rwahota	rũũĩ	rwaremwo	rwagĩrĩirwo
12.	twahota	tũũĩ	twaremwo	twagĩrĩirwo
13.	kaahota	kooĩ	kaaremwo	kaagĩrĩirwo

KYYMBU
NY KYAREMWO
NY KWHANHWKA

Table 10. Auxiliaries : Negative

	'can'	'know'	'should'
1s	ndingĩhota	ndiũĩ	ndiagĩrĩirwo
2s	ndũngĩhota	ndũũĩ	ndwagĩrĩirwo
1p	tũtingĩhota	tũtiũĩ	tũtiagĩrĩirwo
2p	mũtingĩhota	mũtiũĩ	mũtiagĩrĩirwo
1.	ndangĩhota	ndooĩ	ndaagĩrĩirwo
2.	matingĩhota	matiũĩ	matiagĩrĩirwo
3.	ndũngĩhota	ndũũĩ	ndwagĩrĩirwo
4.	ndĩngĩhota	ndĩũĩ	ndĩagĩrĩirwo
5.	rĩtingĩhota	rĩtiũĩ	rĩtiagĩrĩirwo
6.	matingĩhota	matiũĩ	matiagĩrĩirwo
7.	gĩtingĩhota	gĩtiũĩ	gĩtiagĩrĩirwo
9.	ndĩngĩhota	ndĩũĩ	ndĩagĩrĩirwo
10.	itingĩhota	itiũĩ	itiagĩrĩirwo
11.	rũtingĩhota	rũtiũĩ	rũtiagĩrĩirwo
12.	tũtingĩhota	tũtiũĩ	tũtiagĩrĩirwo
13.	gatingĩhota	gatiũĩ	gatiagĩrĩirwo

Initial Drills

a. Everybody likes to give advice (even though few take it). Each student should get up and present a problem, real or imagined. Then let others give advice (maagĩrĩirwo nĩ kũmũtaara). There should come out a lot of can('t), should(n't), and try in that.

b. Do you feel wild? Ask each in turn, 'can you do this?' If the answer is yes, the one making the claim must demonstrate. If no, then the one who asked should give directions, and exemplify for the ignorant one to follow.

Summary of the First Quarter

Auxiliary Verbs

Defective verb *-ũĩ*

Patterns

kwenda *Infinitive*	'to want to ____ '
kwenda (*Noun Phrase*) *Subjunctive*	'to want ____ to ____ '
kũgeria *Infinitive*	'to try to ____ '
(*Noun Phrase*) (nĩ) P-ũĩ *Infinitive*	'(____) knows how to ____ '
(*Noun Phrase*) (nĩ) nd-P-ũĩ/P-tiũĩ *Infinitive*	'(____) doesn't know how to _____ '
kũremwo nĩ *Infinitive*	'to be unable to'
kwagĩrĩrwo nĩ *Infinitive*	'be supposed to'

Second Quarter: Don't Quote Me

A. As you know, there are two types of quotations, Direct and Indirect. We already went through that. But in Kikuyu we also have what we may call an Implicit Quotation. This, like the Indirect quotation, uses *atĩ*. But it does not involve any verb of speaking or knowing; instead *atĩ*, which once was itself a verb of speaking, implies 'these are not my words'. Consider the following conversation:

Njoroge eekaga atĩa?

nĩ mũici

atĩ nĩ mũici?

The last line here is approximately 'you mean to say he's a thief?' Similarly, if you totally miss what someone just said to you, you can toss out

atĩ atĩa?

which translates 'what say?', or 'say what?' or 'pardon?' or whatever your personal English equivalent of 'Eh?' may be.

There is another use which we should understand:

Wambogo ndarĩ haha, atĩ nĩ mũrwaru

'Wambogo is not here, he is "sick"'

The *atĩ* (and the quotes inserted around 'sick') is used to indicate that the speaker is not saying that Wambogo is, definitely and of his own knowledge, sick. Rather, Wambogo is said to be sick (possibly claims it himself), but there may be some reason to doubt it.

B. Let us finish this by summing up the rules of authorship in Kikuyu (oral footnotes?):

> No verb of speaking, no marker. This is all my own work. Unless I am lying, I believe this to be true.

No verb of speaking, atĩ. I take no responsibility of the truth of this statement. The words or thoughts belong to another, and I have my doubts. Don't quote me.

Verb of speaking, atĩ. I know these to be the thoughts or allegations of the source I cite. They are not presented in his own words, however.

Verb of speaking, atĩrĩ. It is proper to cite the exact words of the source. Notice that you cannot use this after -ũĩ, for example. One doesn't 'know' Direct Quotations.

Initial Drill

a. Time to play 'Interpreter'. Appoint one member of the group to play mũthũngũ and one to play mũtabuta (yes, it means what you think - so pleased you can recognize English words disguised as Kikuyu so well so soon). The mũthũngũ (who of course speaks no Kikuyu) will try to carry out a conversation with the rest (Aagĩkũyũ) through the mũtabuta. For a useful variation, if possible, you may want to bring in two atabuta. The mũthũngũ has his English translated to Swahili by mũtabuta wa Gĩthweri, whose Swahili is made Kikuyu by mũtabuta wa Gĩkũyũ. If all students actually can follow English, Kikuyu, and Swahili, try to keep from laughing to death.

b. Each go out and come back with a profound quotation. You can use a Kikuyu proverb if you want - there are plenty of sources. Warning - each producer of a quote has to be prepared to explain what it means.

Summary of the Second Quarter

Implied Quotations

Authority of Statements

Patterns

(no verb of conversation) atī Sentence '(it is said that) ______ '

Third Quarter : Why, why, why?

A. There are two reasonably good ways to ask 'why'. One we have already seen in the last unit:

Ũraarugīra kī?

'what are you cooking for?'

But that system is not all that simple to use. It forces some stem changes in the Habitual forms, and in the Past. Admittedly, we have not given you Past forms, but why borrow trouble? Not only that, but the form given is, as we may have said, a basic 'do it for' verb. What happens if you want to ask 'what did you slaughter it for your grandmother for?' Ah, yes.

To resolve this problem, there is a general, all-purpose, ready-mixed, easy to operate way to ask 'why?'. Simply add nīkī. This is usually written as one word to distinguish it from *nĩ kĩ*? 'what is it?' The two do not sound the same - intonation at work - but in written form they could be confused. Our friend *nĩkĩ* 'why' is based on *nĩ* (which we already have seen acting as the agent of the passive) whose basic purpose is to mark a reason of some sort, as in *gũkua nĩ ng'aragu* 'die of hunger'. This is followed, of course, by *kĩ* 'what'.

Being a regulation Interrogative particle, *nĩkĩ* of course insists on our dropping the *nĩ* from an Affirmative verb:

mwarimũ araakũhũũra nĩkĩ?

'why is the teacher beating you?'

And of course we also omit it in the response:

araahũũra toondũ ndiũĩ kwaria wega na Gĩkũyũ

'he's beating me because I don't know how to talk well in Kikuyu'

It has a difference from other Interrogatives, though. Most can appear before the verb with *nĩ* for extra emphasis:

nĩ kĩ araarĩa?

'what is he eating?'

nĩ atĩa aroiga?

'what is he saying?'

In place of:

araarĩa kĩ?

aroiga atĩa?

However, neither *nīkī*, nor any other expression of reason or agency using *nī*, can be preceded by *nī* 'it is' or *nī* the emphasizer. Only a ninny would say *nī nī*; *nī nī*? nay, nay. This item is doomed to appear in final position.

B. The logical answer to 'why' is 'because'. Kikuyu has two principal ways to say 'because' (ignoring less frequent methods). Both are based on the noun *ūndū* (*ūndū ūyū*, Class 3). This translates most of the time the Swahili *jambo*, if you know that word. It is a thing (abstract, not concrete), a matter, an affair, but it is also a reason. We have other, stronger words for 'reason', like *gītūmi*, which is close to 'cause', but *ūndū* is the norm. Latinists take note - What is the source of the English 'cause' and what is its primary meaning?

To use this for 'because' we have to add something. One choice is *nī*, as in the question:

> ūrugaga nīkī?
>
> 'why do you cook?'
>
> ndugaga nīūndū nī nyendaga kūrīa mūno
>
> 'I cook because I like to eat a lot'

Note that, like *nīkī*, it follows the verb, note that, like *nīkī*, we tend to write it as one unit. Note that it is followed by a perfectly normal sentence. The sentence following is of course the reason advanced. If Affirmative, it will nearly always have the *nī*, even though the verb of the main clause (not the reason) may have to drop it.

In English, we are not forced to say 'because it is hot'; we can say 'because of the heat', where the 'cause' part of 'because' behaves like the noun it used to be. Surprise - Kikuyu is the same:

ndikaaruga nīūndū wa ūrugari
'I won't cook because of the heat'

Here *nīūndū* is a Prepositionoid, taking the Possessive *wa* because the noun on which it is based is in Class 3.

The second 'because' is made up of *ta* 'like' followed by *ūndū*. Sometimes this is almost more 'in view of the fact' than 'because'. The two obey vowel coalescence rules, and are almost always written *toondū*. It is used much the same way as *nīūndū*:

nī ndugaga toondū nī nyendaga kūrīa mūno
'I cook because I like to eat a lot'
ndikaaruga toondū wa ūrugari
'I won't cook because of the heat'

There is a difference, though not really one of meaning. The form *toondū* can be preceded by *nī*:

nī toondū wa ūkoroku
'it is because of greed'

But *toondū*, just like *nīūndū*, will be followed by *nī* if the verb of the reason is Affirmative.

Initial Drill

a. Take a series of statements, and turn them into 'why' questions. Respond. Then shift the same questions to different Tense/Aspect combinations. Your purpose is to review verb shifting while still practicing your reasons.

b. A contest - each student tries to come up with the best answer to, for example, 'why should students not do drills?' Choose the questions carefully. For extra credit - when the students determine that a particular answer is the best response, ask, 'why is it the best?'

Summary of the Third Quarter

Reasons

Interrogative Syntax

nĩ of Reason

Prepositionoids

Patterns

(Noun Phrase) Verb Phrase nĩkĩ	'why does ____ ____?
toondũ Sentence	'because __________'
nĩũndũ Sentence	'because __________'
toondũ wa Noun Phrase	'because of _______'
nĩũndũ wa Noun Phrase	'because of _______'

Fourth Quarter : Purpose

A. Related to Cause is Purpose. Both are reasons, but a Cause is essentially a fact, while the Purpose is merely a wish. To ask 'for what purpose?', a simple 'why' *nĩkĩ* will do. They are that closely related, as in English. But in responding, Purpose clauses are generally done with the Subjunctive. This is usually preceded by *nĩguo*:

nĩ tũrugaga nĩguo tũrie

'we cook in order that you may eat'

If the subject does not change between clauses, however, we just use the Infinitive:

nĩ tũrugaga kũrĩa

'we cook in order to eat'

The Infinitive does not take *nĩguo*. By the way, *nĩguo* alone basically means 'that's it', or 'because of that'. Neither type of Purpose marking (*nĩguo* and Subjunctive, or Infinitive alone) allows substitution of a noun as was seen with *toondũ* and *nĩũndũ*. Why? A noun basically has to be a fact, not an intention. Even in English, such sentences as 'he ate so that the dog' leave much to be desired.

D. Just to convince you that we are not ladling heaps of unrelated matters into the same unit, notice that both Reason and Purpose can be combined with *atĩ*:

ndakaaruga atĩ toondũ wa ũrugari

'he won't cook, he claims, because of the heat'

arĩĩu nĩ mathiaga irabu atĩ nĩguo moonane na araata

'the drunks go to bars, they say, so as to meet their friends'

As we said, the introduction of *atĩ* implies doubt as to the real reason and shifts responsibility away from the speaker. It is very useful for politicians and news reporters.

Initial Drill

a. Play the game of Parent and Child. The student elected *mũciari* must respond to the 'whys' of *ciana ciake*. If *mũciari* fails to come up with a rational (leave correctness out of this) response to each question, the *mwana* who asked the last question takes over as *mũciari*.

b. At home, preferably on tape, compile a brief essay on some subject, volunteered or assigned as the group or the teacher chooses. Be prepared to present it to the class and respond to queries.

Summary of the Fourth Quarter

Purpose

Use of *atĩ* as Disclaimer

Patterns

nĩguo (*Noun Phrase*) *Subjunctive* (*Noun Phrase*)	so that (___) may ___
Infinitive (*Noun Phrase*)	in order to ___ (___)

Unit 9

Drill 1

Include the statement given in a sentence following the verb given in your worksheet.
Example: a. Njeeri nĩ ainaga o mũthenya.
b. nĩ njũĩ atĩ Njeeri nĩ ainaga o mũthenya.

1. mũtumiia wakwa nĩ araanyua kahĩa

nĩ njũĩ

2. nĩ thiiaga thukuru thaa inya

nĩ njũũĩ

3. mwanake ũyũ ndangĩhota gũteng'era

nĩ ngwĩciiria

4. nĩ maraathiĩ Gĩcuka

nĩ tũũĩ

5. ng'ombe irĩaga nyeki

arĩmi nĩ mooĩ

6. itonga icio irĩ mbia nyingĩ mũno

gũtirĩ ũtooĩ

7. baaba nĩ araarĩĩo nĩ mũtwe

ciana nĩ ciũĩ

8. nĩ ngainũka rũũciinĩ

araata akwa nĩ mooĩ

9. nĩ twagĩrĩirwo nĩ gũthooma

nĩ tũũĩ

10. ndũrĩhaga mathiirĩ maaku

mwendia nĩ ooĩ

Drill 2

Answer the question using the information given in your worksheet.

Example: a. Mũriũki aahota gwĩka atĩa?
b. Mũriũki no ahote kũhũũra mwarimũ

1. gĩtonga kĩagĩrĩirwo nĩ gwĩka atĩa?

kũheana mbeeca

2. ciana iraageria gwĩka atĩa?

kũhaica mũtĩ

3. rwagĩ rwahota gwĩka atĩa?

kũnyua thakame

4. irimũ iraaremwo nĩ gwĩka atĩa?

gũthooma Gĩkũyũ

5. aa Njeeri mareenda gwĩka atĩa?

gũthiĩ gũceera

6. Wangarĩ areenda gwĩka atĩa?

kũũmbũka na ndege

7. maitũ aahota gwĩka atĩa?

kũganĩra rũgano

8. mũhunjia aagĩrĩirwo nĩ gwĩka atĩa?

kwaria kahora

9. nyaga iraaremwo nĩ gwĩka atĩa?

kũũmbũka

10. kĩraatũ araageria gwĩka atĩa?

gwĩkĩra kĩraatũ

Drill 3

Answer in the affirmative or negative as indicated in your worksheet.

Example: a. wahota gūthooma ibuku rīu?
b. aaca, ndingīhota kūrīthooma.

1. mwana aagīrīirwo nī kūina rwīmbo?

ĪĪ

2. waremwo no gūtwara ndege?

aaca

3. mūrutani ooī kwaria Gīūkabi?

aaca

4. karanja aaremwo nī kūhinga mūrango?

ĪĪ

5. ūkwenda gūthiī ndūūnyū na cūūcū?

aaca

6. aarimū nī maahota gūkiria arutwo?

ĪĪ

7. ūraaremwo no kūruga?

ĪĪ

8. mūhunjia nī abataire kūnyua njoohi?

aaca

9. kaana karaageria gūthooma ibuku?

ĪĪ

10. andū maagīrīirwo nī marīe ngi?

aaca

11. mwanake ũcio ekwenda kuona huria?

aaca

12. ũũĩ gũthambĩra?

aaca

13. arutani maahota gũtũheenia?

aaca

14. athĩĩni maagĩrĩirwo nĩ kũruta wĩra?

ĩĩ

15. waahota kũnjookeria?

aaca

16. mũciirithania nĩ ooĩ gũtua maciira wega?

ĩĩ

17. weenda gũtwara mũtoka ũcio?

ĩĩ

18. nĩ ũreenda kũmuugĩra ũhoro?

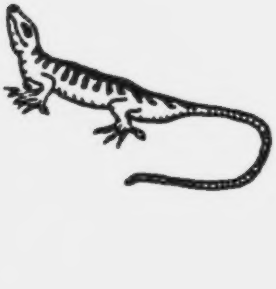
ĩĩ

19. twagĩrĩirwo nĩ gũthiĩ na mbere?

aaca

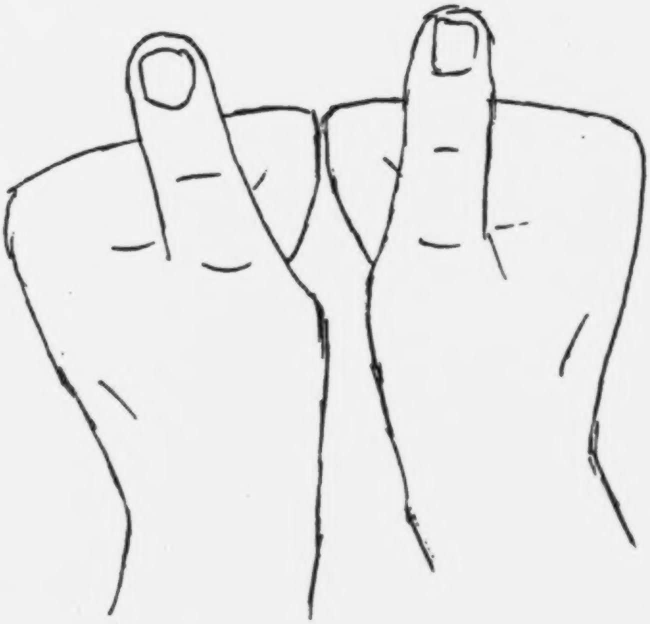
20. ũraageria kũmahe mbeeca?

ĩĩ

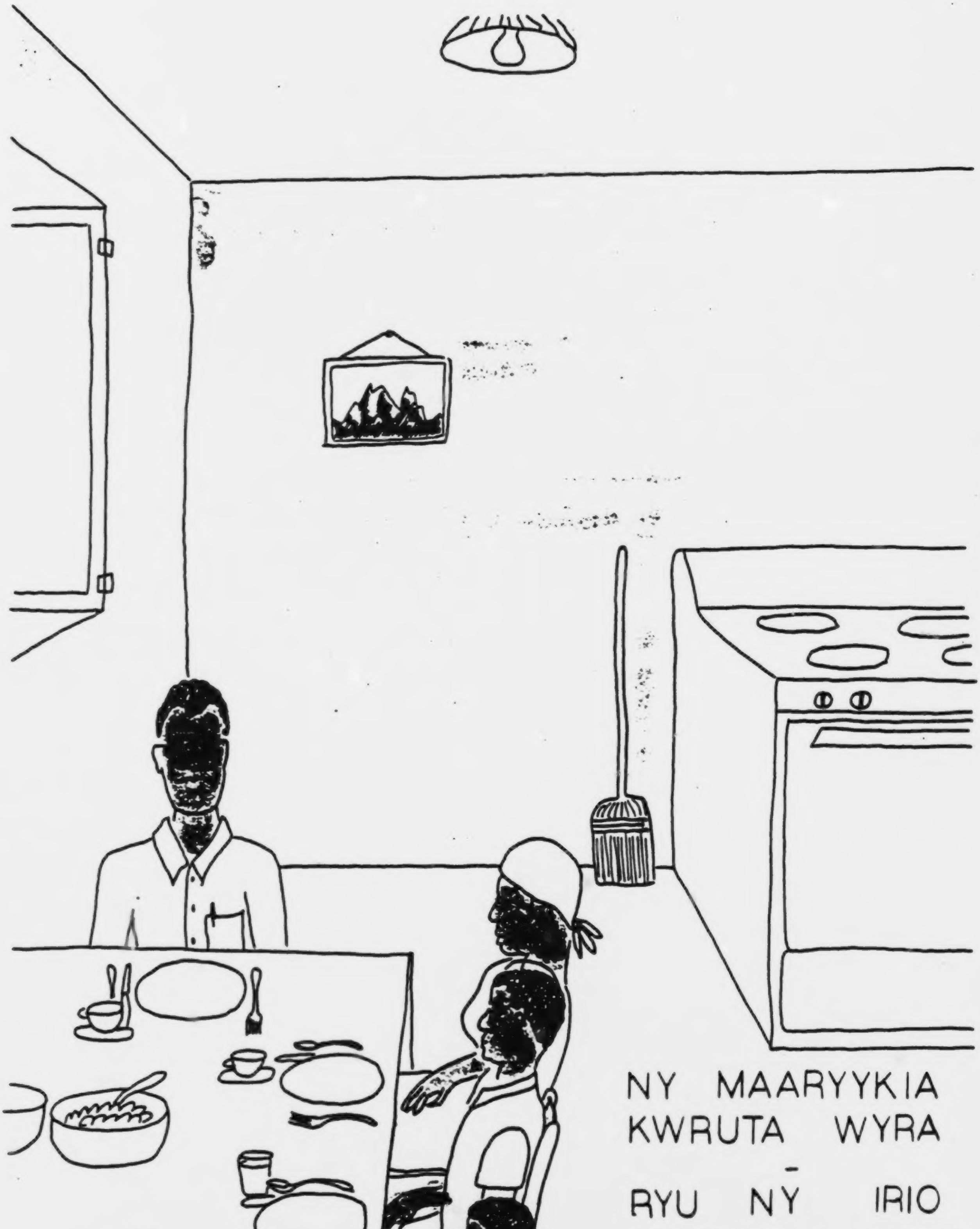


NJAGADHI
YHAANA TA KYYMBU
NO YAHOTA KWHANHWKA

GYCUNJY GYA IKWMI



IKWMI



NY MAARYYKIA
KWRUTA WYRA

RYU NȲ IRIO
MAREENDA KWRYA

First Quarter: What's Done is Done

A. In this minimal course we have been carefully and conscientiously avoiding the Past. The reason for this is that Past time in Kikuyu is so subdivided and beset with consecutives and ending modifications that to present it properly would require twice as much time as we have. To select one piece of the Past would be manageable, but which would be most useful?

At the same time, you need some way to refer to the Past. We therefore have chosen the Present Completive, as the simplest and most generally useful form in conversation. For telling stories it would be the Far Past, but honestly now, how often will you be telling stories? Well, you get the Completive and like it.

The Present Completive Affirmative is simple. In fact, you've been using it for a while:

wathiĩ kũ?
'where are you going?'
nĩ twahota kwandĩka
'we can write'

Those are both examples of the Present Completive. It has a prefix *-aa-*, and works as in Table 9. Watch out for Vowel Coalescence, though. The *-aa-* will combine with a following vowel the same way that *-raa-* does in the Present

Continuous. It also will usually appear to be short, thanks to the effect of the vowel preceding it. It is only clearly long in the First Person Singular.

The basic use of this is to talk about what has just been finished. If you wish to stress the finishing, you can use the Completive of an auxiliary verb *kũrĩĩkia*:

maitũ nĩ aaruga nyama

'mother has just cooked the meat'

maitũ nĩ aarĩĩkia kũruga nyama

'mother has just finished cooking the meat'

Without the auxiliary, it can often be translated simply as a very near Past:

nĩ wahaata nyũmba?

'have you swept the house *OR* did you sweep the house?'

B. The corresponding Negative is not really a precisely corresponding form of the verb, either in shape or meaning. The shape is very different, as the Table shows. Notice that whatever precedes the prefix *-na-* is lengthened by it. Of course the *a* of *-na-* is involved in the same types of Coalescence as *-kaa-*, *-raa-*, and *-aa-*, though it is short.

In meaning, this is the normal way to say 'I didn't do it' for any time in the past two days. It is more often to be read as a Past than as a Present Completive, unlike the Affirmative:

ndaanathiī Gīcuka hwai-inī

'he didn't go to Nairobi in the evening'

You probably would not be able to specify the time with the Affirmative:

nī aathiī Gīcuka

'he has gone to Nairobi'

Table 11. Present Completive

	Affirmative	Negative
1s	nī ndaaruga	ndiinaruga
2s	nī waruga	ndūūnaruga
1p	nī twaruga	tūtiinaruga
2p	nī mwaruga	mūtiinaruga
1.	nī aaruga	ndaanaruga
2.	nī maaruga	matiinaruga
3.	nī waruga	ndūūnaruga
4.	nī yaruga	ndīīnaruga
5.	nī rīaruga	rītiinaruga
6.	nī maaruga	matiinaruga
7.	nī kīaruga	gītiinaruga
9.	nī yaruga	ndīīnaruga
10.	nī ciaruga	itiinaruga
11.	nī rwaruga	rūtiinaruga
12.	nī twaruga	tūtiinaruga
13.	nī kaaruga	gatiinaruga

C. So now you know how to ask

nī waandīka marūa?

'did you just write a letter?'

and to answer

aaca, ndiinamaandīka

'no, I didn't write it'

Without overloading you with forms, we can also let you say that you have never written a letter:

ūrī waandīka marūa?

'have you ever written a letter?'

aaca, ndirī ndaandīka marūa

'no, I have never written a letter'

This is formed by placing the Present Completive Affirmative after the same form of the verb -rī 'be' already seen in Location and Possession. But this never contracts, so that despite wī kū? and wī na mbuku it is always ūrī woona 'you have seen'.

You will notice that the Negative simply uses the Negative of -rī, while the Completive retains its Affirmative form. This is characteristic of two-part verbs in many languages. This extra form, together with the simple Completive, should give you all the Past-like verb forms you need; if not all you want.

Initial Drill

a. While realizing that this makes the extravagant lie highly probable, let each in turn ask another some such question as *ũrĩ* *woona* *hiti* *njerũ*? If the answer is yes, follow up with, for example, *hiti* *njerũ* *nĩ* *nyamũ* *njega*? If it as no, then continue with, for example, *nĩ* *ũreenda* *kũmĩona*? On the second round, expand by building in *nĩkĩ* and *toondũ*.

b. Try out some recipes (or other series of instructions). Let one participant give the orders, while another carries them out. The remainder, after each action, will shout out what has been done (using the Present Completive, of course).

Summary of the First Quarter

Present Completive

Recent Past Negative

Experiential (Completive Based)

Patterns

(nĩ) S-aa-V-a	Present Completive
nd-S-:na-V-a/S-tiina-V-a	Recent Past Negative
S-rĩ S-aa-V-a	Present Experiential
nd-S-rĩ/S-ti-rĩ S-aa-V-a	Present Experiential Negative

Second Quarter

A. What is a Temporal clause? Why, it's a Relative clause dealing with time - 'when he comes, tell me'. In Kikuyu they are fairly easy to make. Just insert rīrīa at the beginning of the sentence to be turned into a Temporal clause. Make sure that nī is removed, and step back. Of course, nī is not allowed in any kind of subordinate clause:

nī ndugaga (o) rīrīa arīmaga

'I cook when(ever) he cultivates'

The o, basically means 'every' and gives us 'every time'.

B. Besides remembering about nī, we also have to remember, if by chance a Negative verb is used in our Temporal clause, to change it to its Relative form with the Negative Prefix -ta-:

nī ndugaga o rīrīa we atarugaga

'I cook whenever he doesn't cultivate'

Compare this with:

we ndarugaga

'he doesn't cook'

C. Remember, just in case you are tempted: Imperatives and Subjunctives cannot be made into Temporal clauses.

Initial Drill

a. Not much of real excitement here, but try a version of The House Jack Built - a sequence of interlocking whens. Try it with various tenses, for the fun of it.

Summary of the Second Quarter

Temporal Clauses

Patterns

_____ rĩrĩa Sentence (with Relative verb)   _____ when _____.

Third Quarter: The Situatives

A. Very closely linked with Temporal clauses in meaning is the Situative clause. Both can translate the English 'when I come'. But where the Temporal clause is marked with rĩrĩa and a Relative - hence relatively unchanged - verb, the Situative is marked by a distinctive verb form with no external particle Whereas a Temporal clause shows markings of Tense and Aspect on the verb and refers usually to a specific time, Situative verbs mark only Aspect, and take their time rather from the verb of the main clause.

For right now, we will limit you to three Situative forms, seen in Table 12. The first of these is the Completive Situative. Surprise - it is just like the Present Completive, except tonally. It means much the same, too:

maitũ aakima, nĩ akaanoga mũno

'when mother has mashed the food, she will be very tired'

The Continuous Situative is different (and not only in that it doesn't look like any non-Situative form). Whereas the

Completive Situative implies <ins>first</ins> the Situative situation, <ins>then</ins> the result, the Continuous implies more simultaneity:

maitũ agĩkima, nĩ akaanoga mũno

'while mother is mashing, she will get very tired'

This form is very often used after verbs of perception:

nĩ ndĩmũroraga akĩruga

'I usually watch her (while she is) cooking'

The Third is the Completive Negative Situative, which except tonally seems the same as the Relative form of the Recent Past Negative:

nĩ akaanoga ataanarĩĩkia gũkima

'she will get tired before she finishes mashing'

For 'before she has' read 'at a time when she has not'.

B. The line between 'when' and 'if' is a very fine one, and not well observed in many languages. In Kikuyu the two are close, and Situatives may be read either way. So we can take:

Juma aahanda mũtĩ no ũkooma

'if/when Juma plants a tree, it will dry up'

Juma akĩhanda mũtĩ mũteithie-i

'when/if Juma is planting a tree, help him'

The Completive Situative is much more frequent as an <ins>if</ins> and less often a <ins>when</ins>: The Continuous Situative, however, is rarely an <ins>if</ins>.

Table 12. Situatives

	Completive	Completive Negative	Continuous
1s	ndaaruga	itaanaruga	ngĩruga
2s	waruga	ũtaanaruga	ũkĩruga
1p	twaruga	tũtaanaruga	tũkĩruga
2p	mwaruga	mũtaanaruga	mũkĩruga
1.	aaruga	ataanaruga	akĩruga
2.	maaruga	mataanaruga	makĩruga
3.	waruga	ũtaanaruga	ũkĩruga
4.	yaruga	ĩtaanaruga	ĩkĩruga
5.	rĩaruga	rĩtaanaruga	rĩkĩruga
6.	maaruga	mataanaruga	makĩruga
7.	kĩaruga	gĩtaanaruga	gĩkĩruga
9.	yaruga	ĩtaanaruga	ĩkĩruga
10.	ciaruga	itaanaruga	ikĩruga
11.	rwaruga	rũtaanaruga	rũkĩruga
12.	twaruga	tũtaanaruga	tũkĩruga
13.	kaaruga	gataanaruga	gakĩruga

The Negative causes a problem. The Negative Completive Situative ought to work, you would think, as a Condition. If aahanda means 'if he plants', should not ataanahanda mean 'if he doesn't plant'? But no. This would mean 'at a time when he hasn't planted yet', and implies that eventually he will get around to it. But 'if he doesn't plant' means that as soon as we are sure that no planting is to go on, we will suffer the consequences. So the Negative Completive Situative is rarely used for Conditions, except when 'before it takes place' is acceptable.

But any language must be able to handle 'if not'. So what do we do? Simple. We use the Completive Situative - Affirmative - for one of two verbs which are basically Negative auxiliaries, kwaga 'be lacking, fail' and kũrega 'refuse':

aaga gũũka, nĩ tũkaarĩra

'if he doesn't/fails to come, we will cry'

maarega kũrĩma, nĩ tũkaanoga

'if they refuse to/don't cultivate, we will get tired'

C. In the above we have used the Far Future to specify the consequence of the Condition. But as we know, the consequences are not always that far away. So, let us list some ways you can end ooka .... 'when/if he comes ....':

ooka, nĩ ũkaamũhũũra

'when he comes, you will beat him'

ooka, mũhũũre

'when he comes, beat him'

ooka, nĩ wamũhũũra

'when he comes, you'll beat him'

The last, yes, uses the Present Completive, and so means 'you have already beaten him'. Some consequences really are that certain.

D. We must not forget the Situative of 'be'. It looks just like the Relative form, and is mostly used after verbs of perception or of simultaneous events, like the Continuous Situative:

nī ndīmūkoraga ee na mbeeca

'I usually find him in possession of money'

ndikaaruga ūtarī kuo

'I won't cook if you're not there'

Initial Drill

a. Take turns telling each other - *nī ndīreenda wandīke marūa* - or whatever. Respond with *ndaandīka marūa, weeka atīa*? Or similar inquiry. Settle the resulting argument among yourselves. For further exercise and review mix this with a barter session.

Summary of the Third Quarter

Situative

Conditions

Patterns

S-a-V-a	Completive Situative
S-taana-V-a	Completive Situative Negative

S-kĪ-V-a — Continuous Situative

Perception Situative Clause — _____ doing ________

Situative Clause Sentence — when/if _____, ______

Fourth Quarter: A Very Iffy Section

A. In the preceding two quarters we have sneakily moved you very fast from Temporal Clauses through to Conditions. Since this is the last segment of our minimal conversational course, you are probably ready now to surrender unconditionally, but we have a few more words on the subject.

First, two Conditional particles:
korwo and its brother aakorwo. These may be put on in front of a plain regular sentence to turn it into a condition:

korwo nĪ mũnene ndireenda kũmũhũũra

'if he is big, I don't want to beat him'

aakorwo nĪ akaaruga, nĪ tũkaamwandĪka

'if he will cook, we will hire him'

The aakorwo is one step less likely to happen than the one with korwo.

B. The Hypothetical verb: this is simple enough to do, and in fact if you remember ndingĪhota 'I can't' you already know the Hypothetical Negative. The Hypothetical system in Kikuyu is very complex, so let's keep it simple.

Table 13. Hypotheticals

	Alone		In Condition	
	Affirmative	Negative	Affirmative	Negative
1s	ingĩruga	ndingĩruga	ingĩruga	itangĩruga
2s	ũngĩruga	ndũngĩruga	ũngĩruga	ũtangĩruga
1p	tũngĩruga	tũtingĩruga	tũngĩruga	tũtangĩruga
2p	mũngĩruga	mũtingĩruga	mũngĩruga	mũtangĩruga
1.	angĩruga	ndangĩruga	angĩruga	atangĩruga
2.	mangĩruga	matingĩruga	mangĩruga	matangĩruga
3.	ũngĩruga	ndũngĩruga	ũngĩruga	ũtangĩruga
4.	ĩngĩruga	ndĩngĩruga	ĩngĩruga	ĩtangĩruga
5.	rĩngĩruga	rĩtingĩruga	rĩngĩruga	rĩtangĩruga
6.	mangĩruga	matingĩruga	mangĩruga	matangĩruga
7.	kĩngĩruga	gĩtingĩruga	kĩngĩruga	gĩtangĩruga
9.	ĩngĩruga	ndĩngĩruga	ĩngĩruga	ĩtangĩruga
10.	ingĩruga	itingĩruga	ingĩruga	itangĩruga
11.	rũngĩruga	rũtingĩruga	rũngĩruga	rũtangĩruga
12.	tũngĩruga	tũtingĩruga	tũngĩruga	tũtangĩruga
13.	kangĩruga	gatingĩruga	kangĩruga	gatangĩruga

First, any verb with a prefix -ngĩ- in it is Hypothetical, and implies that a possibility exists. If Negative, then the possibility does not exist. By the way, the simple Hypothetical shown here is never used with nĩ:

ndingĩandĩka ũguo

'I wouldn't/couldn't write that way'

But, since Conditions involve hypotheses, they involve Hypotheticals: (using forms that resemble the Relative for the Condition):

ũngĩenda gũthiĩ, no ũthiĩ

'should you wish to go, you will go'

atangĩruga, tũtingĩhota kũrĩa

'if he doesn't cook, we can't eat'

Note that the consequence, if Affirmative, will often be a Subjunctive preceded by no.

C. There is so much of Kikuyu left. We have no time left, though. We hope this has given you a start in the right direction. Aria-i na Aagĩkũyũ mũno nĩguo mũthiĩ na mbere na kwĩruta Gĩkũyũ. Thiĩ-i na wega inyuothe.

Initial Drill

a. Initial - are you kidding? This is the end of this course. Your assignment is simple. Go to Kenya and talk. Then come back and report to the class all you have seen and heard. Seriously, just practice it all in conversation. You have by now what you will have until time brings you into contact with the living language.

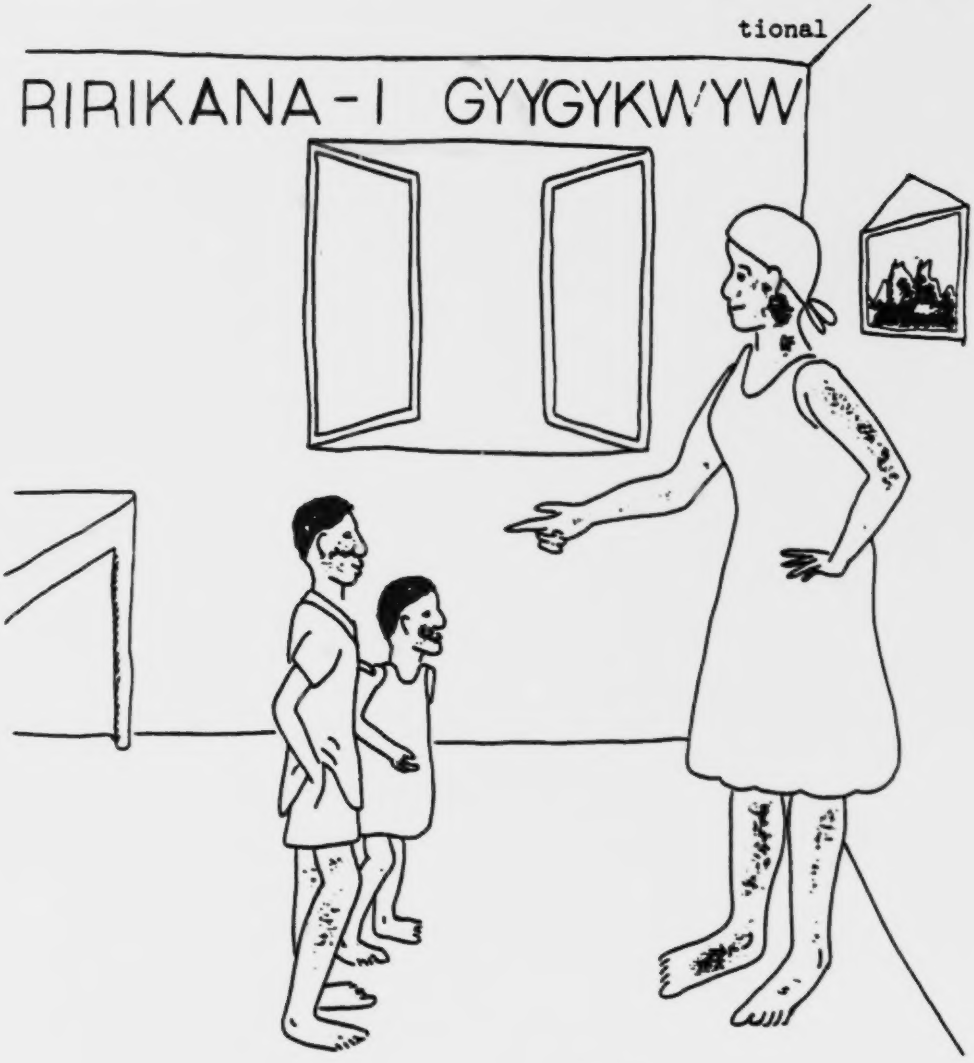
Summary of the Fourth Quarter

Conditional Particles

Hypothetical Verbs

Patterns

(aa) korwo Sentence	if ___________
S-ngī-V-a	Hypothetical Affirmative
nd-S-ngī-V-a/S-tingī-V-a	Hypothetical Negative
S-ngī-V-a	Hypothetical Conditional
S-ta-ngī-V-a	Negative Hypothetical Conditional



Unit 10

Drill 1

Change the sentence from affirmative to negative.
Example: a. nī ndaaikīa mūbiira.
b. ndiinaikīa mūbiira.

1. cūūcū nī aandīka marūa
2. itonga nī cioona mūthamaki
3. nī waruta matunda
4. bundi nī aathondeka gītī
5. mūthīīni nī aaruga mbooco
6. hiti nī yakuua mbūri
7. kairīītu kau nī kaahingūra mūrango
8. mūhunjia nī aanyua ndibei
9. aa Njeeri nī maahūūra ciana
10. maitū nī aarīīkia gūthambia indo

MWRWWDHI NY WAKUONA

Drill 2

Answer in the affirmative or negative as indicated on your worksheet.

Example: a. nĩ wahaata nyũmba?
b. aaca, ndiinahaata.

1. nĩ weendia marigũ?

ĩĩ

2. baaba nĩ aatua ciira?

aaca

3. mũrwaru nĩ aameria ndawa?

aaca

4. mũhunjia nĩ aakuua mũrigo mũritũ?

ĩĩ

5. Kamau nĩ aanegena?

aaca

6. nĩ waandĩka marũa?

ĩĩ

7. mbaka nĩ yarĩa mbũmbũi?

aaca

8. mũici nĩ aaiya inanda?

ĩĩ

9. Wangeci nĩ aaina rwĩmbo?

ĩĩ

10. airĩĩtu nĩ maataha maaĩ?

aaca

11. nĩ twahũũra nguo?

ĩĩ

12. mwanake nĩ aahura mwere?

ĩĩ

13. ciana nĩ ciaiya ngwacĩ?

aaca

14. nĩ wanyua maaĩ mooru?

ĩĩ

15. aathigari nĩ maanyiita imaramari?

aaca

16. maitũ nĩ aahũũra mũiru-we?

aaca

17. gĩtonga nĩ gĩakũhe mbeeca?

ĩĩ

18. ngũrũe nĩ yaathĩnjũo?

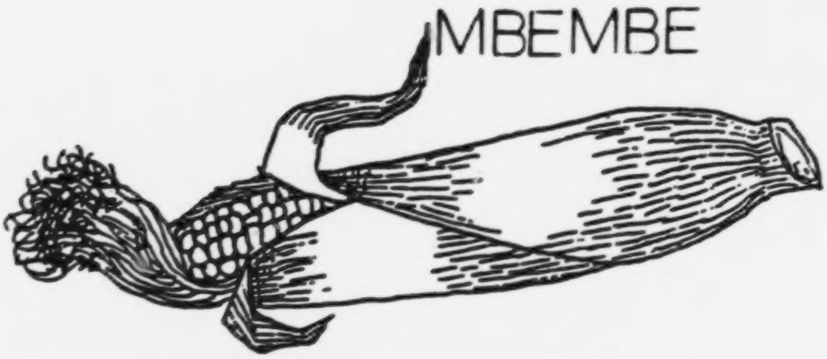
aaca

19. mũruti wĩra nĩ aarĩhwo mũcaara?

ĩĩ

20. maama nĩ oona ũhoro ũcio?

aaca



Drill 3

Answer in the negative.
Example: a. ũrĩ woona njogu njerũ?
b. aaca, ndirĩ ndoonda njogu njerũ.

1. ũrĩ warĩa njeege?

2. ũrĩ wathiĩ Gĩcuka?

3. mũrĩ mwarutwo magego?

4. ũrĩ waigua ũhoro ũcio?

5. nĩ ũrĩ waikara kuo?

6. mũrĩ mworaga mũndũ?

7. Njooki arĩ aameria mbeeca?

8. marĩ maathooma mabuku maa Gĩkũyũ?

9. ũrĩ watwara kibikibi?

10. kĩgũũta kĩu kĩrĩ kĩaruta wĩra?

WRY WONA
NDUNDU
MWDHENHA?

Drill 4

Expand the statement with the verb given in your worksheet.
Replace the original statement with a Completive Situative.
Example: a. mũraata wa baaba nĩ agooka rũũciinĩ
b. mũraata wa baaba ooka, nĩ tũgaakena

1. mũrutani nĩ akaarĩa irio icio

-rwaara nda

2. maitũ nĩ agaakima ngũũnja gũtũ rũũciũ

-noga

3. mũrĩmi nĩ agaathĩnja ngũkũ

-rĩa

4. ciana nĩ ikaina kanitha-inĩ

-kena

5. mũici nĩ akaiya bengi rũũciũ

-ohwo

6. maitũ nĩ akaandĩka marũa

-thooma

7. ngaari nĩ ĩgaathira maguta rũũciũ

-raara njĩra

8. mũrutwo ũyũ nĩ akaagũa kĩgeranio

-ingatwo thukuru

9. mwanake ũrĩa nĩ areenda kũ'hũũra

-thitanga

10. gĩtonga nĩ gĩkaanyua mũraatina

-rĩĩo

Drill 5

Respond to the negative statement as indicated on your worksheet. Include the original statement as a condition.
Example: a. Wairimũ ndareenda kũruga irio
b. aakorwo nĩ akaaruga nĩ tũkaamũhe mbeeca

1. mũthĩĩni ndareenda gũũka kũruta wĩra

nĩ ngaamũrĩha wega

2. aarimũ matireenda kwandĩka wega

arutwo maahota gũthooma

3. kaana kau gatireenda kuona irimũ

no kamake mũno

4. mũici ndareenda gũtiga kũiya indo

tũtingĩmuoha njeera

5. mũrĩĩu wa njoohi ndeendaga kũnyua maaĩ

ndangĩrĩĩo nĩ njoohi

6. mũkũi ndareenda kũina

no akenie andũ

7. ndareenda gwĩtanga na ũhoro ũcio

nĩ akoona uumithio thuutha-inĩ

8. mũrũ wa nyina nĩ aarega gũthiĩ

nĩ tũngĩaigua ihooru

9. Kamau ti mũũgĩ

no amenye ũhoro ũcio

10. tũtiũĩ gũthooma Gĩkũyũ

ndaamũhe ibuku rĩrĩ

Drill 6

Respond to the statement by saying that the action given in your worksheet will happen first.

Example: a. nĩ tũkaina rũũciũ
b. Wangeci nĩ akaainũka tũtaanaina

1. nĩ ageethamba mwĩrĩ

-thera

2. o na kĩrimũ nĩ gĩĩciiragia

-aria

3. nĩ ũrutaga wĩra

-rĩhagwo

4. Kamau nĩ areenda gũkoma toro

nĩ ngwenda athambie indo

5. mũici nĩ akaaiya rĩngĩ

nĩ twĩre thigari

6. bundi nĩ agooka gũthondeka ngaari

ndũkaagerie gũtwara ngaari

7. ndireenda kũgũra theremende

ndwagĩrĩirwo nĩ kũrĩa theremende

8. nĩ ndĩreeruta Gĩkũyũ

ndũngĩhota gũthooma ibuku rĩu

9. nĩ tũhuurũkaga

tũtithiaga na mbere na kũrĩma

10. arutwo nĩ maraathooma ciũria

matireenda gũcicookia